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The Supreme Scripture
Adi Sri Guru Granth Sahib
and
The Superb Faith "Khalsa Panth"



by

Swami Ram Tirath Ji, *Dandi Sanyasi*

(English Translation-Prof. Malwinderjit Singh)

Published by

Dharam Parchar Committee

(Shiromani Gurdwara Parbandhak Committee),

Sri Amritsar.

FREE



Photograph of Swami Ram Tirath ji, *Dandi Sanyasi*
(Before entering Sikh fold)

'Ik Onkar Waheguru ji ki Fateh'

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PUBLISHER

Secretary, Dharam Parchar Committee
Shiromani Gurdwara Parbandhak Committee
Sri Amritsar

February 2007 30000

PRINTERS

Golden Offset Press (SGPC)
Gurdwara Ramsar Sahib
Sri Amritsar; Phone 540848

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PREFACE TO ENGLISH EDITION

Swami Ram Tirath, *Dandi Sanyasi* wrote two monographs, *Sarvotam Dharam Granth Adi Sri Guru Granth Sahib* and *Sarvotam Dharam Khalsa Panth* originally in Hindi. The publications received a very enthusiastic response from readers. Simultaneously there was demand for their translation in other languages. Consequently, the SGPC brought out its Punjabi edition in 1977 combining the two publications in one volume.

I am now happy to present the English edition also, which I am sure, will be welcomed by a much wider English knowing audience. The translation has been done by Prof. Malwinder Jit Singh, who retired as Professor of Humanities from Guru Nanak Engineering College, Ludhiana.* I wish to record my sincere appreciation of the commitment and devotion to the cause of Panth, which inspired him to accept this arduous task. Dr Kharak Singh, who supervised the project, also deserves appreciation.

Jagdev Singh Talwandi
President,
Shiromani Gurdwara Parbandhak Committee
Sri Amritsar



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MESSAGE

I had the privilege to peruse the two writings, *Supreme Scripture Adi Sri Guru Granth* and *Superb Faith Khalsa Panth* authored by Most Revered and Sublime Seer Swami Ram Tirath ji, *Dandi Sanyasi*. This soul stirring work had induced in me an overwhelming reverence for Swami ji. Additionally it had evoked in me a feeling of deep gratitude for my ancestral village, the village which sired such an omniscient soul.

With these few words as an humble follower of *Gurbani*, I solicit the indulgence of worthy readers to derive maximum gain from this invaluable writing so as to imbibe the grace and qualities of plain living, purity and truthful way of life by adopting the message conveyed in *Supreme Guru Granth Sahib*, to harmonise the professings and the doings. It is only by submitting to this Guru that this 'world aflame' can be blessed with the 'divine nectar'.

I conclude by praying to the Almighty to bless the mission of such benefactor saints, who, through the dissemination of light had undertaken to enlighten the "Countless ignorant people groping in utter darkness" with success.

A slave of *Guru Sangat*,

March, 1974

Gurcharan Singh Tohra
President, Shiromani Gurdwara Parbandhak Committee
Sri Amritsar



FOREWORD

As aptly said by Bhai Gurdas, "the (God) Beneficent responding to the beseechings (of humanity), (He) sent Guru Nanak to this world," as " the True light giver, deputed by the Creator Himself." He was verily a path finder of humanity, nay the universe, an embodiment of His sublime art and imagination, and was worthy of precedence among the prophets and seers. So also is Sri Guru Granth unique by virtue of its message and its conception (both). It is a matter of honour for the blessed Sikhs of Sri Guru Nanak Dev ji that not only "their" *Ik Onkar Waheguru ji* is shared by all, even the Gurus and their sublime personification Sri Guru Granth Sahib belong to (us) all. The choice of its (Sri Guru Granth's) first abode for initial recitation, The '*Hari Mandir*' - God's abode opening on all the four sides constitutes an additional sign of its supremacy.

Sri Guru Granth Sahib is the first among the scriptures in existence, wherein, besides the teachings revealed to the Sikh Gurus, there are included the writings of as many as thirty plus other revered personalities from all over the country. Here a Brahmin Sri Jai Dev (Bengal) and a Bairagi Sri Rama Nand occupy a place of honour along with those from the so-called lower castes like Bhagat Kabir (Weaver), Sri Nam Dev (Washerman), Sri Ravi Das (Cobbler) as also Baba Farid (Muslim), who all figure in the same constellation. Thus, it is not just co-existence but emotional integration personified. It is further unique in that whereas other scriptures came into existence long after the onset of the particular faith, this one was got prepared by Sri Guru Arjun Dev himself during his mortal sojourn under his own guidance thereby lending it the attribute of authenticity.

The way in which Swami Ram Tirath in this writings has debunked the distortions and meaningless rituals derived from *Vedas* and *Simratis* and underlined the eternal and universal message of Sri Guru Granth Sahib with reverence and rationality, testifies to his deep insight, realism and knowledge.

May be, at places, while dwelling upon the import of this scripture he (inadvertently) did not take into account the "grammar" thereof, thereby leaving a scope for misconceptions. Just to illustrate this, I take the liberty of presenting one instance. It is that Swami ji had held the *Mool mantra* (*Ik Onkar satnam karta purkh nirbhau nirvair akal murat ajuni saibhong gur parsad*) as the '*Guru Mantra*', whereas Bhai Gurdas had stated —

Waheguru gur mantr hai jap haumain khoi.

So, (also) instead of interpreting *Gur Prasad* as grace of the Guru, he projected it as Supreme Bliss Personified – *Waheguru*. The cogence of this observation would become evident by the following citations from *Sukhmani Sahib* —

Kam krodh ar lobh moh bins jai ahan mev
Nanak prabh sarnagti kar prasad gurdev

(*Salok*)

Jeh prasad chhatti amrit khahe...

(*Ashtpadi*)

Meaning

[O Lord ! Pray rid us of all our vices like lust, anger, greed, worldly love and ego.
O Nanak ! My earnest prayer to the Lord is that I have sought His refuge for getting His blessing and Grace and He may help me to get rid of my vices.] (*Salok*)

["... with whose Grace, you enjoy various types of delicious foods."] (*Astpadi*)

It needs to be emphasised, that *Gurbani*, the scripture, is both the message and the medium. This sagacious venture of Guru ji, while helping in articulating its quintessence, also precludes the temptation to interpret it in a whimsical manner.

To conclude, in all humility, I heartily congratulate Revered Swami ji for propounding the Truth embodied in Sri Guru Granth Sahib, and highlighting its supremacy with deep insight and sincerity, and I earnestly hope that this writing would, in near future be translated and published in other languages. It would thus not only debunk the superstitions, but shall also prove to be a means of disseminating the eternal spiritual enlightenment in every soul thereby extending its sway to the whole universe.

Harbhajan Singh
Sikh Missionary College

Sri Amritsar
5th April, 1974



A FEW WORDS

This writing, *Supreme Scripture – Sri Guru Granth Sahib*, was got written by Divine dispensation of the Omniscient. After a perusal of our ancient scriptures – *Vedas*, *Simratis*, *Mahabharata*, *Tantras*, *Puranas* and *Smarat Sutras* I came to the realisation that they contained an admixture of ingredients which are intrinsically anti-religious; I have, then, instanced some of them as representative samples and have criticised them. And, at the end of this writing, I have cited some hymns from Sri Guru Granth Sahib which, besides evidencing their sublime emancipating traits, also establish their fault free nature in juxtaposition to the (other) ancient scriptures. Nowhere I have come across the hymns of the quality matching this one – i.e., of Sri Guru Granth Sahib.

Here I feel obliged to express my gratitude for Pandit Ram Basant Singh ji, who used to preach in *Nirmal Sant -- Akhara* and was later engaged in imparting religious instructions to the children of Maharaja Bhupindra Singh. He belonged to village Tohra and was my first cousin. It was he who took me along to Nanakana Sahib where he got me read *Laghu Qaum Di* and initiated me into the charm of the Gurus' hymns. That saintly sublime personage is indeed deserving of my hearty gratitude.

To conclude, I venture to submit this writing to you all, assuming that all truth-loving beings would welcome it.

Sincerely yours,

Ludhiana/Hardwar
31st March, 1974

Ram Tirath
(*Dandi Sanyasi*)



A HOLY MESSAGE

I have thoroughly studied this writing of Revered Swami Ram Tirath ji and also pondered over it. Swami ji had spared no efforts to present an insightful disquisition. He had debunked a number of age old superstitions in a most equitable manner. Hence I pay my heartfelt tribute to Swami ji and his invaluable contribution and believe that Sri Guru Granth Sahib is an absolutely fine and light-giving scripture. I humbly beseech the suffering fellow-beings that they all peruse this supreme writing to rid themselves of the age old superstitions and make their worldly sojourn worthwhile.

A number of Holy personalities too had highly appreciated the efforts of Swami ji such as —

1. Nirmal Sant Narain Singh ji — Nirmal Bagh, Kankhal, Hardwar
2. Nirmal Swami Mani Singh ji — Prem Sadan, Nirmal "Chhaoni" Hardwar.
3. Nirmal Sant — Pandit Vishan Singh ji, Kreet Giani Sat Sangh Bhavan, Hardwar.
4. Nirmal Sant Raghuvir ji — Ved Shastri Nirmal Sant pura, Kankhal, Hardwar.
5. Nirmal Sant Pandit Suhel Singh ji — Dera Smadhan, Kokri Khurd, Ferozepur, Punjab.
6. Nirmal Mahant "Shehnshah" Atma Singh ji — President, Nirmal Sadhu Mandal (U.P.), Satgur Nanak Ashram, Hardwar.
7. Nirmal Mahant Didar Singh ji — Nirmal Akhara, Keeta Ganj, Paryag Raj.

8. Nirmal Sant Pandit Nihal Singh ji — Avdhut Sri Ganesh Ashran Nirmal Chhaoni, Hardwar.

9. Nirmal Swami Arjan Singh ji, Muni, Nyaya Shastri — Nirma Chhaoni, Hardwar.

10. Sri Dandi Sanyasi Brahma Nand Tirath ji — Panjab Sind Khetra Hardwar.

30 March, 1974

Arjun Singh Bhikhshu
(Nirmal Swami ji)



MESSAGE

Revered *Sadh Sangat ji*,

Having gone through the appreciation of sacred Sri Guru Granth Sahib by the great seer Swami Ram Tirath ji, I feel an overwhelming love and regard for Swami ji, who, having experienced a long saintly living, and having studied deeply, had blessed us, the confused mortals, with the quinstessence of that rich treasure to enable us to follow the right path. It is an invaluable gift and an eternal benediction. I was verily mesmerised while perusing it. The ancient Indian scriptures had been so adulterated by the admixture of morally demeaning non-sense by corrupt people, that readers feel ashamed and the mind slides towards degradation. Similarly, no less dazzling is the sublime effort (of Swami ji) to highlight the potential of Sri Guru Granth Sahib ushered in by the 'Great Gurus' in those hopeless days to rescue the multitude from that moral abyss... I had discovered wonderful nuances of *Guru Shabad* from it, which had never been perceived by me till then. But, now, it is these connotations which appear to be authentic to me, and (I am sure) the interpreters of *Gurbani*, too, shall add to their understanding by going through the same.

I beg leave of you all and part with a solemn prayer for a long life and inexhaustible energy for Swami ji to continue dissemination of divine knowledge.

I remain, an echo of you all,

March, 1974

Ram Singh
Gurdwara Sahib, Tohra



INTRODUCTION

We have got two concise writings of Swami Ram Tirath ji, *Dandi Sanyasi*, one on *Sri Guru Granth Sahib* and the other on *Khalsa Panth*. These twin pillars are the sustaining forces beneath the Ten Storied Mansion of the Khalsa Faith. While the writing on the 'all supreme scripture' is unique par excellence, what had been written about Khalsa Faith, too is equally marvellous.

Swami ji is a recluse saint, he is an accomplished Sanskrit scholar, thoroughly conversant with *Vedas*, *Shastras*, and an interpreter of *Upnashids*, with a firm grasp of the authentic *Vedantic* edicts.

He had authored around a score of books on Hindu Vedant philosophy by delving deep into its essence, and an equal volume of writings in Sanskrit. His writings got full throated applause from the Hindu scholastic fraternity. Of those who applauded him, included not only lay followers, but also outstanding scholars' like Vedant Acharya Gobind Parkash Dehradun, Prof. Trilok Dhar Dwevedi, Vyakarn, Acharya, Kavya Tirath Sahitya Sadan, Principal Sadhu Maha Shiv Vidyala Hardwar, Sain Shastra Pandit Veda Nand ji, Swami Hans Dev Muni ji Mahamopadhya, etc., who enjoy high esteem in spiritual and scholastic circles.

Swami Ram Tirath is not merely a scholar of high calibre, he is a true saint. It is to share the fruits of his '*Sadhna*' with others that he wrote these books. This is an added sublime extension of his ennobled personality.

He brought out the essence of Vedant by resolving its riddles by delving fathoms deep into them. *Vichar Sagar Granth* which occupies a stellar position in Vedanta, was a choice zone of his profound study

culling out *Purva Par Sidhant da Maha Virodh* and *Antam Sidhant Da Nirakaran* which laid bare the loopholes in the said writing thereby enriching the field of Vedanta by way of expounding lucidly its various dimensions. He authored *Shastri Dharam Diwakar*, and interpreted *Vedic Bhakti Gyan Palm* in Sanskrit. He provided to the fraternity of scholars the quintessence of *Brahm Sutra Mimansa Sukal Yajur Vidya Purkhsukat, Vedoukat Nitya Karm, Tatav Mas Ka Arth, Manusmriti.* etc. On top of it all he published and provided these writings free of cost to the spiritual fraternity expending thousands of rupees.

He fulfilled the twin obligations of a recluse and a seer all through his life. During his last phase of life he wrote *Jiwan Mukti Aaur Videh Mukti*, wherein he interpreted the *Vedant* and *Upnashids*, particularly of *Sango Upnashid*', besides the quintessence of his own journey toward truth, which is like an ocean compacted within a jar. The latter evoked spontaneous acclaim from eminent scholars. As per the title of the book, Swami ji, himself had attained *Jiwan Mukta*. After listening to his perceptions of life, it verily appeared that he was indeed free of all bonds of an ordinary mortal.

At the fag end of life, a big turn came in his worldly sojourn, or more truly speaking he became spiritually a follower of the Sikh Gurus. The inner soul of a learned Pandit like Swami ji, and a true recluse had been verily charmed by *Gurbani* upon adopting the Sikh way of life. The sublime persuasion of this grand vision, had made him, not only blossom into a full form *Gursikh* by foregoing the hair shearing, he had gone whole hog in adopting the conduct and mode of the same in the true spirit of *Gurbani* by itself. It was an event par-excellence, in view of his being a great scholar, recluse and a Swami of the 'Dandi Panth'. The saga of this transformation in the life of a Seeker who is possessed of a virile capacity to appraise the Hindu scriptures to lay bare its lacunae, is indeed fascinating to the extreme. Then, the writing of a narrative *The Supreme Scripture — Adi Sri Guru Granth Sahib* by such an accomplished scholar who had spent the best part of his life in going through scriptures is beyond doubt a landmark in the domain of spirituality.

Whichever writing of Swami ji has been perused by me, each one of them is characterised by a critical refrain, except his writing on Sri Guru Granth Sahib wherein nothing but ecstatic exuberance inexorably gushes out of the depths of his soul.

Dandi Swami ji had, first of all expounded on *Vedas* wherein he alluded to *Mantras* depicting Indira as the eater of he-buffalo meat.

It had been shown by the authority of *Indra Vyaj Kauya* that Indra god was a beef eater and a wine lover. Swami ji says, "If such like fakes made for Veda-models, what shall be missed if these did not exist at all ?"

Thereupon he had dwelt upon *Simritis*. As per *Simritis* the way in which Brahmin fraternity had been allowed libertinism to the extent of allowing as many wives as he may desire from any section of society, etc., while citing which he had observed —

> "What else was it except gross iniquity, which was contained in these scriptures ?"

The ways permissible to Brahmins to exploit the *Shudras* and the woman-kind thereby damning these sections of society, had, while citing the related *shlokas* been questioned this like —

> "Are the authors of these *Shlokas* the Soul Sovereigns and are they worthy of being called *Rishis* ?"

By referring to cow-killing in *Mahabharta*, it had been said, "This deals a direct blow to our national ethos." Swami ji had stated that (according to *Tantras*) the believers of those *Tantras* hold that the (gods of) *Shiva* and *Shakti* cannot be pleased without meat and wine.

Hindu holy places, particularly that of Jagan Nath at Bhubneshwar (Orissa) where young dames have been depicted to be indulging in sexual extravaganza in the style of *Kok-Shastra*, are thus commented upon by Swami ji —

> "What kind of enlightenment would such holy places

provide ? Can gods dwell in such devilish abodes ? If the reply is in the affirmative, are they, then, deserving of the title of 'gods' ?"

Dandi Swami explains, "The mode of worship of *Devi* enjoined upon by *Tantras* is inhuman. Again, Swami ji had recapitulated the essence of *Puranas*. Herein the *Puranas* had portrayed Shiva as an addict and Brahma as sex obsessed, indulging in indepictable orgies. That Brahma ji stole the calves of Krishna ! Brahma eulogised Ram ! Was this cheap sycophancy to fall to the lot of Brahma ? The mode in which Shivji had been depicted being stark-naked on a sex-hunt, can such themes be the stuff of a scripture ?"

The ways in which Shivji had been portrayed to be indulging in unmentionable erotic gestures to arouse sexual desires in wives of Rishis, and had unveiled the symbolic essence of *Shiv Lingam* on the authority of *Puranas*, such like hidden blackspots in Hindu scriptures could, have only been exposed by researchers like Swami ji, since he had devoted the best part of life to their study.

"Gulping the meat of half-a million cows, chewing, licking and sucking sumptuous food by Brahmins have been shown in *Yagyas*, thereby appropriating everything for themselves, have all been projected as pious, and hence been thereby provided with a facade for exploitation, plain and straight."

Swami ji had laid bare many secrets of *Puranic* rituals. In contrast, he had upheld the Sikh rites as positive, soul-liberating, truth-oriented and righteous, while underlining their ethical significance not only in the mundane life, but much more in the spiritual domain.

Besides all this, he had highlighted the all-supreme quality of Sri Guru Granth Sahib, as if by exposure to *Gurbani*, Swami ji felt an all pervading enlightenment and got ecstatic. He had upheld the supremacy of Sikh way of life, the sublimity of its perceptions, percepts enjoined upon by *Gurbani*, and high-ethical norms projected in *Gurbani* after his dedicated and marathon study and research. The deeper he

delved into *Gurbani*, more he relished it, and not only enjoyed it himself, but undertook to communicate his lucid and simple observations to the common man. It is indeed a boon from Swami ji for us fellow beings. The solace he experienced after having his soul pricked by *Shastras*, and the relief he felt by the balm like impact of *Gurbani*, his deep inner self assumed equipoise. He descended into the world of self-sustaining equanimity. The lives of such realized souls are truly Blessed. Swami ji, while expounding on the import of certain hymns from *Gurbani* with his deep insight had revealed besides else, a peculiar connotation of *Satgur Parsad* which departs from its traditional Sikh perception, but is meaningful. Whatever he had penned, had been written under the impact of a heart laden with heavenly bliss and a joy saturated urge. There is a refrain in his utterings which can transcend feelings and thought since his pronouncements about Sri Guru Granth Sahib spring from a light enriched mind, thereby lending this writing an authenticity testifying to the realized soul of that sublime personage. The lines below deserve to be embossed on everyone's mind —

> "The great Gurus have, instead of being mute followers of archaic traditions, told us to become discerning beings. We ought to strive earnestly to come upto the expectations of our Path Finders."

> "Finally, I would expect from you all that you would recite this flawless, and pure writing, *Gurbani*, without fail, and orient yourself on the path of life in accordance with its precepts."

After the appearance of this book, we located him. That time he was in Sonia Mandir in old city of Ludhiana. We went there for his *Darshan*. By that time he had grown full unshorn hair. The moment we broached the topic of his book on Sri Guru Granth Sahib, he spoke continuously under heavenly spell. Of these, the following were particularly noteworthy —

Gurbani gawo Bhai,
Oh safal sada sukhdai. (*Sorath Mahalla V*, p. 629)

Meaning

[Recite *Gurbani* O Brother !
(And) attain ever-abiding Bliss.]

Swami ji's other writing *Sarvotam Dharm Panth*, highlights the sublime character of Khalsa Panth projecting its uniqueness.

Coming to *Dharm Panths* (different faiths), Swami ji's writing on the theme is a class by itself. At the philosophical level the supremacy of Khalsa Panth and of its being more light giving than Brahminic Hindu dispensation had been vouchsafed by him on various counts. It is climaxed by his affirmation, that is, adoption of Khalsa Dharm and becoming a staunch follower of Gurus' path. Both these writings are humbly offered to the Sikh Panth of which maximum enlightenment would accrue from its widest possible dissemination.

Swami Ram Tirath ji was born in Village Tohra (Patiala State). This village can boast of another outstanding scholar Pandit Ram Basant Singh ji. The latter had been entrusted with the privileged job of *Raj Pandit* by Maharaja Bhupinder Singh of Patiala, whose progeny was taught by Pandit ji.

Dandi Swami ji initially became a pupil of Pandit Ram Basant Singh ji who was son of elder brother of Swami Ram Tirath ji's father and learnt Sanskrit from him. Having articulated his reflections in this writing, he could not resist offering heart felt gratitude to that revered personage. Right in the preface he had conveyed his words of thanks like this —

> "Here I feel obliged to express my gratitude which I owe to Pandit Ram Basant Singh ji, who earlier used to recite *Katha* in *Nirmal Sant Akhara* and was later teaching the progeny of Maharaja Bhupinder Singh. He was born and brought up at village Tohra and was my father's elder brother's son. It was none but he who having taken me along to Nanakana Sahib made me go through *Laghu Qaum Di* and initiated me into *Gurbani*. By virtue of having initiated me into this

all supreme scripture, that heavenly saint is truly worthy of my heart felt gratitude."

He had written this book for *Gursikhs*, followers and true lover of God. It is in the fitness of things to make it available to all and on in thousands. This precious writing of his is being distributed afte publication by Shiromani Gurdwara Parbandhak Committee in a bi way price free. Kendri Singh Sabha had contemplated organising function to enable *Sangat* to have a *Darshan* of Swami ji, and that h be honoured in a befitting manner, where all would hear his blesse words first hand. Swami ji, however, had become too old. It (was) i difficult for him to travel from Hardwar to Amritsar. In 1980 too whe '*Path Bodh*' was organised at Ludhiana, once again we remembere him and hoped that he might have come (to Ludhiana), his alternativ abode.

His Ludhiana residence is (was) in Sonia Bazar in old Ludhiana Upon reaching there we learnt that he had left for heavenly sojour two years back. Thus were we deprived of his *Darshan* in person. I is indeed regrettable that our desire to enable the *Sangat* to have hi *Darshan* and hear his departing message remained unrealized. Yet we can have a glimpse of that holy personage through his writings.

Gurdit Singh Giani
Member, Dharam Parchar Committee



VEDAS

Varikha kapayee ravete saputre ad susnukhe ghast inder. Ukhan : Priyan kachirkran havi i vish vasmandinder utar. (13)

Ukhno hi me panch dashan sakan pachant vishant utahan adime peev idubhai kukhi print me vishusmat indar utar. (14)

(*Rigveda, Mandal 10, Sukat 86, Mantra 13, 14*)

Brikha Kapai said, " O ! Resourceful Indirani ! having handsome sons and daughters-in-law, may your worthy husband eat the meat of he-buffalo which is delicious and is relished by him and you cook that meat."

Indirani's reply was, "That is why my worthy husband Dev Raj Inder is superior to other men in prowess, intelligence and looks." (13)

Inder said, "My wife cooks the meat of 15-20 he-buffalos for me which I consume. That is why I am like the he-buffalo, sturdy, healthy and impressive. Both the flanks of my abdomen remain full with meat and wine."

Again, Indirani's reply was, " That is why my worthy husband Dev Raj Inder is superior to other men in prowess intelligence and looks." (14)

Pandit Madhu Sudan ji (Bihari) had, in the light of the above cited *Shlokas* held that Dev Raj Inder was a meat eater and wine addict. Mahamandleshwar Swami Maheshra Nand ji in his book *Chatur Varne Bharat Smiksha* (in its second chapter) while translating these *Shlokas* had criticised them by opining that this Inder was the king of Demons

of Tibet, and not Inder Dev Raj since the gods are *Satvik*, truth abidin M eat eating and wine taking could never even be dreamed of by ther since nothing can be farther from godlike ways than such lik indulgences. ... But I wonder, why at all such *Mantras* be there i *Vedas* ? How do such like *Mantras* benefit humans ? Of course thes can inculcate beast-like proclivities. I would assert that such lik *Mantras* were composed by fiendish poets who got these incorporate in the *Vedas* to pollute the latter.



SIMRITIS

Manu Simriti, chapter III, *Shloka* 13, "*Swarnagre* ......" and *Shloka* 14, "*Shudrev Bharya*......" ...In these *Shlokas* the institution of marriage has been depicted – that ordinarily a Brahmin ought to marry a Brahmin girl at the first instance, but in case this does not satisfy his lust, there is nothing wrong in marrying Kashtriya, Vaishya and Shudra girls in the given order. Similarly, Kashtriya can marry in all the three castes excepting Brahmins, Vaishya his own and Shudra caste girls, but the last, only in his own caste. Thus, according to *Simritis*, even if a Brahmin bride may be disease free, and with whom marital life is going on smoothly, yet 'Brahmin-Devta' merely for satisfying his sexual-lust, is entitled to acquire brides from any caste to the extent of keeping several of them. In these scriptures, what is all this if not ignominious ?

> "*Manu Simriti,* Chapter V, *Shloka* 155, '*Nasiti istrina* ..." and *Shloka* 157 "*Kamantoo* ..." and *Shloka* 164 "*Vyabhichahat* ..." etc. – state that without husband, there is neither *Yagya* nor *Vrata* nor *Upvas*, but serving the husband can see her admission to heaven. If husband dies, the widow should survive on grass, etc., and may starve to reduce herself to a skeleton but ought never to, even dream of a second husband. A woman who marries a second husband is damned in her lifetime and is reborn as a she-jackal..." (*Manu Simriti* — Chapter 10, *Shloka* 123)

All the *Simritis* hold similar views. Oh ! To permit a licentious indulgence to males, and as for the females, to deny them even the

blessings of nature !

"*Viprseveve*..." and *Shloka* 125 – *Ochhishanmanang* ...", etc., postulate that Shudra's prime duty was to serve the Brahmins, and designate all else as fruitless. In return, Shudras are entitled to left-over food, husk of the grains, the waste-water of cooked rice, torn clothes, unusable households and damaged – broken utensils, etc., for survival. Simritis are of the firm view that females and Shudras are not entitled to perform Vedic rituals or the beneficent deeds. Does this life code of conduct not constitute gross oppression of females and Shudras ? Is Manu Maharaj the author of these like shlokas, and if so, is he deserving of being deemed a Rishi ?

Manu Simriti, Chapter V, *Shloka* 18, "*Shiva vidhang* ..." like prescriptions suggest that of the five nailed beings, bush tailed porcupine, large lizard, rhinocerous, tortoise and hare are desirable as food. Except camel, there is nothing wrong in eating animals with a single set of teeth. In this very chapter in *Shloka* 27, "*Prokhikang*...", *Shloka* 32, "*Viyuktstu*..." etc., suggests that meat could be consumed after purifying it with *Mantras* or by feeding it to Brahmins. One who consumes meat purchased, self-hunted or received as offering after dedicating it to the ancestors or gods commits no sin. Also it is laid down that one who declines to eat meat in a *Yagya*, etc., is destined to be reborn as an animal for twenty one lives. *Manu Simriti*, Chapter V, *Shloka* 5, "*Lashanang* ..." and *Shloka* 19 "*Chhatrakang* ..." say that garlic, carrot, onion, mushrooms, etc., the eatable growing in manure are not worthy of Brahmins, Kshatriyas and Vaishyas, and those eating them by choice, invariably become polluted. In other words, all *Simritis* hold that eating of meat of porcupines, lizards, tortoise, etc., after dedicating the same to ancestors or Brahmins, entitles such 'great souls' to heaven, while, on the other hand, those eating carrot, onion, garlic

like vegetables instead, are to be consigned to hellish future ! One fails to understand, as to what munificence had been bestowed upon human kind by prescribing such like food code, what benefit would this render to the spiritual pursuits, and what phase of holy life may have been missed in the absence of these spurious *Mantras* ?



MAHABHARATA

In *Mahabharata = Van Parv*, Chapter 207, *Dron Parv*, Chapter 67 and *Shanti Parv*, Chapter 29, Raja Ranti Dev had been depicted as a cow-killer par excellence. In ancient Indian Culture, whatever have been the malpractices, cow-killing at least had never been countenanced either in percept or in practice. Cow worship and cow protection had been the eternal pillars of Indian ethical code. Thus to project Raja Ranti Dev as cow killer is antithetical to the national ethos of India.



TANTRA

As per *Shaiv* and *Shakat Tantras*, the *Tantra* believers believe that neither Shiv nor Shakti, could be propitiated without meat and wine. Hence in their temples the offerings are of meat and wine. But I apprehend that the fiendish *Brahmins* had thereby provided these indulgences for themselves, through these practices. Just for the sake of their own perverse self-interest , they had projected those revered personages of Indian heritage as demonish.

In Orissa, there are a number of temples which are as per the prescription of *Tantras* of which Jagannath, Bhubneshwar and Konark are prominent. In the lower and higher portions of these temples there are stone statues depicting machismo males and voluptuous females in numerous poses indulging in sexual orgies. What kind of message would such spiritual institutions communicate ? What kind of feelings would they evoke ? This can easily be fathomed by a prudent person. Can the vulgar explicit depiction of *Kok Shastra* be termed as a humane or spiritual way of life ? Are such temples not a blot on spirituality of India ? Can those gods in whose names these temples had been established choose to make them their abodes ? If at all the answer is in the affirmative, are then, they worthy of being deemed as gods ?

Devi worship in the tradition of *Tantras* is also inhuman. For instance male priests bathe and decorate goddesses in female form. Would any sane living female tolerate being thus like treated in public view ? Thus had these goddesses been in fact actually present in these temples, they would never have permitted this kind of vulgarity in their presence.

Similarly, the worship of nine *Grahas* had been prescribed only in *Tantras*, since no such modes of their worship exist among *Vedic*

rituals or related ritual practices, nor it is dealt with anywhere else. In these, *Grahas* some are deemed as gods, others demons. But one ought to ponder over the anomaly – that the household in which demons like Rahu, Ketu and Shanee are worshipped in unison with gods like, Indra, Brahspati and Agni, how can harmony and bliss dwell there ? Otherwise stated, the demons and gods can never co-thrive. They are verily the antithesis of each other – if one of these chooses to confer bliss, the other would inevitably create chaos, the two being at logger heads !



PURANAS

In *Vedas*, the one who is eulogised as Brahma, '*Hirnai-Garv*', '*Swambhu*' and *Apar Brahm*, and who is held as being worthy of worship as *Onkar* and the most cherished object of veneration, nay the supreme source of divine light, had been shown as being an irredeemable debauch and a crook in *Shiv Puran*, *Rudar Sahanta*-2 and *Sati Khard*-3, Chapter 19. The legend goes to read that while solemnising the wedding of Shiv and Sati, Brahma gets sexually aroused on looking at Sati; Shiv, losing temper attempts to finish him off. Ultimately Vishnuji gets him rescued by praying in his favour. So also it occurs in *Bhagwat Puran* – that Brahma often stole calves of Krishna and came frequently to eulogise Krishna. *Ramayan* contains allusion to Brahma having come many a time to sing praises of Ram Chander. Thus in these religious works Brahma had been shown to be a philanderer par excellence, ignorant, a cheat and a vulgar sycophant. I have a grudge against scribes of *Puranas* who went to this length to project this venerable entity in such devilish colours, and what was really at the back of their minds, I have not been able to fathom.

In *Shiv Puran* Kot Rudar Sajhanta 4, Chapter 12, there is an episode regarding Shiv and Parvati which one would shudder to hear and none could bear to mouth them. With a lot of internal resistance, I venture to give a conspectus of the episode —

> The scenario is a forest named 'Daroo'. Shivji is roaming stark naked... Not caring for the *Rishis*' spouses, out for sexual – indulgence... *Rishis*' spouses finding Shivji sexually excited, feel themselves sexually aroused. *Rishis* on return,

having witnessed this revolting sight, got enraged and damned him by way of deprivation of his male organ. The organ fell down on the ground and a veritable flame flashed out of it and set the earth ablaze... all around there was hue and cry. Gods and *Rishis* came to Parvati in unison and started beseeching her, who, conceding the prayer turning herself into female *yoni* adopted the hot burning male organ. This is stated to be the starting point of worship of stone image of *lingam-yoni*, and the ritual of offering water to these was later adopted and justified like this —

By pouring water on stone sculpted *yoni-lingam* the sexual fire in the private parts of Shiva and Parvati is propitiated which fire is there because of their being perpetually sexually excited. By such offerings a devotee is blessed by them ! etc., etc.

Dear Esteemed Friends ! Do you still conceive of any devotee with even an iota of sanity would write like this about his icon ? Is this the stuff left in the world to be the warp and woof of scriptures ? Can a person who stoops so low as to depict the past in such like manner be less than a Demon of the extreme degree ? Should we continue to venerate these writings even after reading all this ?

Of a similar refrain is a tale of *Katak Mahatam.* Herein Vishnu had been projected as an incorrigible debauch. Initially, he is stated to be violating the sexual sanctity of wife of a Demon named Jalandhar. Later when that damsel burns herself at the pyre of her husband becoming a *sati*, Vishnu is shown to be wailing, and crying hoarse for having been deprived of her... Friends ! The falsehood inherent in this tale would be exposed even by a casual perusal of this episode. For the sake of argument, the same Bindra who did not at all like Vishnu, and instead damns him while enraged, how come Vishnu could be dying on being separated from her – Is it

anything but something purely concocted ? Similarly, even if today someone falls on the ground, rolls and cries in the ashes of a cremated woman not wedded to him, would he not be thrashed as a flirt by the on lookers ? From such scandalous episodes as we come across therein, the obvious inference shall be – that these obnoxious writings do not owe their authorship to accomplished *Rishis* like Ved Vyas to whom these have been attributed.

(*Brahm Waivart Puran Prakirti Khand*,
Chapter 54, *Shloks* 47, 48 and 49).

Rajsuye Sehsranch Mish Drave Sudurlabhe, translated, these *hlokas* state, "Raja Suyug had performed a thousand *Yagyas* named *ajsuye* on the banks of river Narbada. Three lacs *Ashav-Medh Yagyas* ere performed denoting the killing of three lacs of horses, besides an qual number of *Nar-Medh Yagyas* implying the killing of three lacs f humans. Similarly, he, in a very absurd manner performed four lacs f (cow) *Gau-Medh Yagyas*, involving butchering of four lacs of cows. le used to feed thirty million Brahmins with delicacies prepared with he meat of five lacs of cows by frying their meat in ghee, which was hen chewed, sucked and licked by the Brahmins."

Is there any sane reader who shall admit these writings to be of 'ed Vyas ? Apparently, it was someone totally lacking in discrimination, n incorrigible liar, and a foul minded poet who, attributes the nnumerable *Yagyas* to one person, which in the natural course of events ould have been performed only by infinite number of generations, e., over a period of centuries.

In *Garud Puran* it is written that a mortal is consigned to hell by irtue of his misdeeds but over there he could avail of clothing, food nd other goods of everyday use which are routed through Brahmin s the conduit when so provided by the surviving relatives of the leceased. Not only in hell, even in heaven all the comforts of life are nade available in the same manner, courtesy the agency of Brahmins. But the way the Brahmin is provided all these comforts in the name of

their transmission to one's separated ones, which is then all consumed in Brahmin's own household, one is tempted to enquire as through which postal system these comfort goods reach in hell/heaven ? *Puranas* had not spared even death afflicted souls and had thus paved the way for the gross exploitation. Blind faith had been made the sacrificial goat.

Also it is inscribed in *Garud Puran* that every mortal after his demise has to cross a rivulet called *Vaitarni*. This rivulet is full of blood and marrow and in order to negotiate it, one has to catch the tail of a cow, but the cow helps only those who had donated a cow while living, thereby stipulating donations of a cow being mandatory. However, there are gaping holes in the edifice of this awe-inspiring episode, which can be seen even if one marshals rudimentary logic. Let it be admitted that the donated cow enables the donor to cross the Vatarni, but the animal would yet be alive and kicking in Brahmin's house. Had it departed from the mortal world with the donor, it could well be deemed that the donated cow had accompanied the donor. Or alternately, a sinner human can very well be made to cross *Vaitarni* by way of paying for his sins. But the poor cow was not guilty of any misdemeanour for which the poor being was being consigned to such an obnoxious calling. Thus like rituals do not serve any purpose othe than facilitating the exploitation of the gullible believers. Hence the are guilty of inciting awe in the souls of God-lovers, thereby committin an inexcusable sin.

For the salvation of the deceased, it is prescribed in many *Puran* that his relatives should get their hair shorn, visit holy places and perfor rituals like *Pind-dan Shradhas*, etc. But who can afford to visit all th pilgrimage centres of India and comply with all that is recommende Since it cannot be conformed to, hence this concept of salvation (*Gat* should be written off and thence to assume that the entire human ra shall go unredeemed is a silly idea which is neither here nor there.

In fourteenth chapter of *Atam Purana* it is the belief of *Vichor* (this belief is claimed to be based on the ninth chapter of *Chhando*

Upnashid), that one who forsakes his faith, goes to eternal sleep after death and after time infinite, he is made to wake up either by Brahma or God Himself. That is why such a mortal does not demand anything from his relatives but the deceased mortal can not relive in the abandoned body (which in the time infinite must have turned into dust), since if he indeed were capable of doing so, he would not have in fact died.

Not satisfied with all this, the authors of *Puranas* had, with an eye on consolidating their iron hold on the unsupecting humans to further their own nefarious designs, coined fancy stories projecting venerated souls like Raja Dasrath and Janak as the heroes lest someone may question their authenticity. For instance it is written that Raja Dasrath had, once having returned from heaven to Gaya had consumed the sand 'laddus' donated by Sita and father of Bhisham Pitama Shantnu had also having returned from heaven had eaten 'laddus' of barley-flour. Such like *Puranic* stories have nothing at all to do with reality or truth. Does it not constitute plain blasphemy to suggest heavenly beings like Raja Janak as visiting holy places like Gaya for their salvation ?

In any case, leaving aside the touchstone of reason, if we go along with all this mythology of *Simrities*, one shall have to concede that this writing cannot accept the salvation of the dead ones of the believers, since the same is not dependent on their own deeds, but on their progeny succeeding them through seven generations. According to *Manu Simriti* (Chapter V, *shloka* 60) "*Sapindta tu...*" (that relative who gets the water given in libation) continues upto fourteen generations after the obliteration of the birth and name. In other words, at least seven successors of the departed deceased shall, for next four centuries provide food to their ancestor via *Pind Dan* since the latter depends solely on this donation for his sustenance, and would otherwise starve to death, thereby making the said writing as his ration card ! As for the water, the same shall continue to be provided by his progeny almost till eternity (How infinitely extended is the trap for exploitation !) Thus whether it is a *Brahm Giani*, *Maha Yogi*, *Rishi*,

Muni or God lover, or for that matter a recluse, for each one of these, such like rituals have to be performed. If not, *Vaitarni* is flowing to the brim, since for these pervert Brahmins whether it is *Gyan Yog*, *Bhakti Yog* or renunciation, none of these three accomplishments have any significance. They have not spared anyone. Even for a recluse, *Dwadshi Shradha* had been stipulated since the expression "emancipated being" is not in their dictionary. Hence they make a tomb of a recluse, make benediction offerings over there and hold annual *Shradhas*. The irony is that these gentlemen recognise a *Sanyasi* as merged with Brahma, and profess the fulfilment of wishes with his blessings. So in totality these ideas cannot be categorised except as being self-contradictory.

The *Puranic* ritual system had thereby, committed the blasphemy of projecting specious concepts for the selfish ends of priestly class. They are thus guilty of coming in the way of truthful presentation of the rational views of the truth loving *Rishis* of *Tantras*.. We are taking the liberty of sharing with the readers some citations to show the ways and extent to which truth had been distorted by pseudo compilers of *Simriti* and *Purana*.



THE CONCEPT OF A "BEING" AS PER SUSHPATI

Translation of *Chhandgo Upnashid*, Chapter VI, Section 8, Shruti "*Udalko...*"

Arun's son Udalik said to his son Shavait Kait, "O Vatas ! You listen to know from me Supnant (Sashupat) in full measure. The state in which this being is said to be 'asleep', at that time, My Dear One ! He merges with Truth, that is, realises his true self. That is why he is called "Swaipit", since he merges himself with Himself."

This Shruti had been explained to mean by world famous *Shakarbhash* in "*Jiwatmna...*" "*Manis Parvishtang...*" and "*Neh Anyatar Sushpat*" *Shlokas* as under —

> "To manifest His Sublime Self, in the mind of a true believer, He transforms that living entity into his Own Being. Thus *Bhash* had accepted "mind" as a true being. He (God) having entered the "mind", metamorphoses Itself into its Sublime Form by abdicating the mortal form thereby attaining the Ultimate Truth."

Brahmvetas do not recognise any state other than *Sushupati* synonymous with the individual salvation. In other words, a living being cannot be true Brahma while awake or even asleep because in these states his nexus with mind continues to subsist.



THE STATE OF THE "BEING" IN DEATH

Translation of *Chhandgo Upnashid*, Chapter VI, Section 8, *Shruti* 6, "*Asay somay purshasya...*"

O Dear One ! The words of a dying person merge in the Mind and the Mind in the Soul, the Soul in Energy and Energy in God.

Its true import is that in *Sachda Nand Brahm* (state) "I do" "I enjoy" like feelings are fostered in the mind alone. As on breaking of a pitcher, its horizon becomes extensive and infinite, in the same manner in Supreme Sushupat state or upon death, the merging of mind with its unconscious state the Being, becomes *Sachdanand Brahma*.

The above *Shruti* had been explained by *Shankar Bhash*, through "*Tadevang Krumen...*" "*Yadi Marishyat Soshat*" as follows —

Then as per sequence (words merging with mind, mind with energy and energy with God) the mind realises its heavenly self, his life soul also, like *Sushupat Kaal* by merging with Mind while meditating upon *Sachidanand* he attains the status of *Sachidanand*. Unlike a person waking up from sleep he is not reborn. Just like a person residing in a fear-stricken country having entered a fear-free country never returns, he too does not return. But the one lacking in self perception (he) like a person waking up from sleep, again falls in the trap of a mortal frame after his death.

> "If all dead beings become pure *Sachidanand*, and *Brahm Giani*, having attained the state of *Sachidanand* and do not return (reborn) unlike the ignorant, O God ! Then explain to me the reason thereof with an instance."

Thereupon Aruni replied "Alright, Dear One ! Shivetketu was

told in reply, the writing in *Chandog Upnashid*, Chapter V, Section VI, *Shrutis* "*Purshang Somyot...*" and "*Sa yatha Satyabhisand*, etc. —

> O Dear ! Raja's men bring a man with his hands tied and disclose that the man had committed a theft. "So heat up the (iron) axe. If that man is guilty and lays his hands on the heated axe by concealing the truth, his hand gets burnt. But if he is guilt free, and even if he touches the hot axe by imbibing truth in his conscience, the hand burns not," said the Raja. As he does not get burnt in the ordeal he is instantly let off. Same way the learned do not return, but the ignorant do. This is all Brahma. He is Truth, He is '*Atman*' and O Shiveketu ! (Tatvamase) same are you ! Lo, now Shaveketu got to know him, and understood him.

As the hand of that guilt free man does not get burnt by virtue of innocence despite his hand catching a hot axe, same way Sachidanand at the time of his demise by virtue of his faith in Brahm, does not return to the mortal world by being reborn as a tiger or god but the ill informed having his mind set on falsehood, burdened by his deeds and lust, is reborn as tiger or god.

SALVATION OF THE DEAD

In *Chhandog Upnashid*, Chapter VI, Sections 9 and 15, about the salvation of the dead, there is written as follows —

> Immediately on death the soul, like Sushpath state, getting free from peculiar awareness of pleasure and pain going to sleep in the space, under the influence of good and bad deeds, gets embodied as cloud, rain, food, male-semen and woman in the given order. In the state of pregnancy he changes from Sushupat state to that of dream. After completing the term of pregnancy he comes out. This is how the visage of a tangible body is step by step assumed by him. On waking up he, on coming out, experiences pains and pleasure of mundane existence. If he is born as a human,

he can consume foods like Kheer and Puri after 6-7 years. If he is a gross sinner, and he is to go through the hellish ordeals, that too he shall undergo via mortal body. If on the other hand he is a pure-soul who is to enjoy the blessings of heaven that too shall be enjoyed through the mortal body. No living being's soul remains body bound after death. That is why even after death he (the soul) continues to experience hunger, thirst, cold, heat, etc., till he, on rebirth, is embodied afresh.

Thus the above cited *Shrutis* had made it clear that the salvation or lack of it is determined by one's own good or bad deeds. The vicarious donation could not be of any help to him, i.e., the dead. The demised being traverses strictly in a scientific manner being born or dying in the process, and *Vaitarnis* could have no significance for that disembodied being. *Puranwad*, thus is merely a way of extortion and nothing but concoction.

The Stand of *Chandog Upnashids* seems to be parallel to that of *Gurbani*. Although a proper discussion on *Gurbani* is being dealt elsewhere in subsequent pages, but in this context, I shall conclude by citing Guru Nanak's *Salok* —

Pawan guru pani pita mata dhart mahat
Divas raat doe dai daiya khele sagal jagat !
Changyayan Buriyayam wachai dharam hadoor
Karmi apo apni ke nedai ke dur,
Jinni Naam dhyaya gae masaqat ghaal
Nanak te mukh Ujjle keti chhutti naal.

Meaning

[Air is Guru, Mother, the vast Earth, and Water the Sire,
(Under) Day and Night, the Nurses Twain,
Plays the world entire.
Our good and evil actions, The Judge in His Presence Weigh.
As our deeds merit

Place near or far away.
Those who dwelt on his '*Naam*'
Did all Travails pass.
Their face glory lit, O Nanak,
Ferried others across.]

Here *Dharati's Dharte* and *Mahati's Mahatu* version had been used, as *Bhumi* is '*Bhum*' (*Rig Ved*1/85/5). Mother denotes the Maker. Since earth is the creator of all beings such as food, fruits and conscious beings and also their sustainer, it is verily the Mother. Mother is always worthy of worship and is hence called *Mahatu*. In (*Rigveda* 1/164/ 33) Mamta's son Diraghtma Rishi too had called Dyolok the father and earth the revered mother —

"*Dayo – me pita mata prithvi mahiyam.*"

[That is Dyolok is my father and this earth, is my revered mother. Maan's son Augst Moni too had said, "O Dyolok ! You are father to all and earth the mother."]

(*Rigveda* 1/191/6)

The offspring of Dyolok father and mother earth make the entire world play day and night in the lap of mother like a child. Here the reward of good and bad deeds are awarded, sooner or later. The true *Bhaktas* fulfil their calling and, glory anointed, merge with the Lord ferrying across many others.

So the argument converged on *Chhandog Upnashide's* writings. Living being died and while in the state of somnolence was reborn as cloud, rain, food and the life; was eaten by beings, got converted into semen, meeting with female, again emerged at some moment of time… where is then the scope for any *Vaitarni*, to ferry him across and the brokerage package of the Brahmin in the garb of donations ? All and one ultimately enjoy the fruits of their own good-evil deeds. Relatives left behind could not intervene in reward or punishment process in any manner.

DEATH RITUALS

Thus, shall we refrain completely from performing any death related ritual ? I would say that we may (for instance) perform any ritual but it shall not in any way affect the fate of the departed one. All the same there is nothing amiss if we, without being burdened with considerable expense undertake a simple get-together thereby boosting our morale to enable us to bear the loss with relative equanimity as a consequence thereof. For instance, such a simple affair could entail the maximum possible recitations of *Sukhmani Sahib* by the relatives just after cremation. But this must, in no case be got done from outsiders in the family's absence. On third day (if at all this is to be done) ashes are to be consigned in the nearest rivulet or flowing body of water. On fourth day, as per one's capacity, cooked food be distributed among the destitute and the sick. After this, to perform any ritual, etc., in that connection is not desirable. Those suggesting donor feasts in the name of the departed are/were highly callous, perverted Brahmins. Therefore, the kind-hearted persons should never accept food proffered in the name of the dead. A recluse should never consume such like preparations since this obnoxious practice had been initiated by the pervert.



SMARAT SUTRA — MADHUPURAK VIDHI

In *Paraskar Grih Sutra, Kanj* I, *Kanoka* 3, it had been written that —

1. Guru visiting our abode
2. Raja at the time of his coronation
3. The guest
4. The Brahmin coming for *Dakshina* for *Yagya*
5. Bridegroom/Bride at the time of wedding
6. A *Brahmchari* returning from his Guru after his studies

All these six are worthy of worship as per *Madhupurak Vidhi*. Proceeding further, from fourth *Sutra* to the twenty fifth, the mode of worship is briefly spelled out as —

> The priest or the *Madhu Purak* performer, after taking his *Asan* enjoins upon the personage (of worship) to be seated in proper form, "I shall now conduct your worship." The personage signals consent. Then proper *Asan* for him is to be laid, including *Kusha Asan* for his feet. Water for ablution of feet be provided. Only water treated with Kasturi and Sandal, etc., be used. Then some water be provided for sanctification of face. It should be followed by making an offering of ghee, honey added curds in a bell metal container covered with the similar lid. The worshipful partakes these eatables alternating with recitation of *Mantras*. Because of the key role of honey, this ritual is named *Madhu* (honey)

Purak. After having served *Madhu Purak*, the subsequent phase is explained hereunder. (*Sutras* 26, 27 and 28 summarised). The bestower while offering/water to the personage arms himself and utters "Cow is there", "Cow is there", "Cow is there" (i.e., thrice). The personage, if he desires the slaughter of the cow, recites the *Mantra* of 'Mata Rudrana'. If he wants (the cow) to be spared, he says "Mine and bestower's sin is written off. Leave it, let it eat grass."



From among the prevailing marriage ritual practices, some portions of these *Sutras* had been omitted, and certain *"Trin Chhindyat"* (sticks be cut) had been (arbitrarily) added. Have the scribes of marriage rituals, by omitting the complete and full versions of relevant *Sutras*, not committed a fraud with the non-Sanskrit knowing believers ? And have they not been guilty of violating the sacrosanct ritual by importing spurious ingredients like *'Trim Chhandyat'*. Swami Daya Nand ji had, from ritual format prescribed in the three *Sutras* (under reference) admitted the recitation of only *"Gau"*, *"Gau"*, *"Gau"*, but I am of the view that he ought to have rejected *Madhupurak Vidhi* lock, stock, and barrel, since Swami ji did not connive at violence against animals or meat eating in any religious scripture. Yet animal-slaughter and *'Madhupurak'* are inseparable. Let us proceed to see further, what other *Sutras* say —

"Na tu ev amans : Argh: siat." (29)

[But *Madhupurak* is incomplete without meat.]

"Adhyagang Adhivivahang kurrut et ye vane bruyat." (30)

[Hence do killing in marriage and *Yagya*, say so.]

"Yade ape askirat san wat shrasy somen yajet kritar ghya ev eneng ya jyevo : na akir targhya itee shrute." (31)

[If the bestower performs a number of *Yagyas* in a year with *'Som'* (ras), then the Brahmins who had been through *Madhupurak*, shall conduct the *Yagyas*. Without *Madhupurak* Brahmins should not conduct *Yagyas*, so (stands) ordained by *Vedas*.]

"*Tan drid pursh unmathya pragwa udgwa anu gupte agare aanduhe rehte charmane upveshyate.*" (*Paraskar*, Chapter, Section 8, *Sutra* 10)

[After marriage *Saptapadi* (seven rounds around sacred fire), the bride be lifted by a strong built person who should beseat her in a room east or north of the *Agan-kund* (the fire) decorated with paintings on the Hyde (skin) of a red coloured bull.

From a perusal of the above *Sutras*, it becomes self-evident that the scribe is a cow-killer, a pervert, wicked Brahmin, since he ordains the cow to be placed before the benefactor for slaughter in the course of *Madhupurak* ritual. The scribe had ordained vide *Sutra* 29 that without beef Madhupurak is incomplete and in 30th *Sutra* it is prescribed that cow-slaughter is mandatory in *Yagya* and marriage, and not doing so is improper. In 31st *Sutra* it is laid down, "O *Yagya* conducting Brahmin, unless in every *Som Yagya* the benefactor serves you curds mixed with ghee and honey and beef after slaughtering a cow, till then you are prohibited from conducting his *Yagya*. This is what is ordained in *Vedas* — that is, you ought to comply with the mandate of *Vedas*. Present day Brahmins have adopted/accepted this *Paraskar* as their guiding light, since it is according to his *Sutras* that the present marriage ritual situs is modelled. Dear Brethren ! Do you still desire to continue being followers of such wicked *Shastras* ?



THE DESIRED MARRIAGE RITUALS

Under the present set of circumstances, I hold that the relatives of both bride and groom may gather in the presence of Sri Guru Granth Sahib in Gurdwara or at home, and get the *Ardas* performed. This is marriage solemnisation par-excellence, since in no case in the presence of Sri Guru Granth Sahib meat, etc. can be given as offering, nor could it be partaken, nor is there any allusion to cow slaughter, in the Holy Granth. Nay, here one gets spiritually ecstatic upon hearing such divine oriented recitations (*Kirtan*) from *Gurbani* through the melodious rendering/*Kirtan* of *Anand* (Bliss) and *Lawan* (the sacred rounds) from Guru Granth Sahib which had the sublime virtues of orienting us to the righteous path both in the mundane and spiritual realms of life.

"All is Gobind, none else is there except Gobind."

(*Asa*, Nam Dev ji, p. 485)

Matrimonial alliances should be effected from among one's own faith, but any consideration of caste, etc., should be cast away being unworthy, since this is the only way to sustain the sanctity of *Dharam* or *Panth*.



SUPREMACY OF SRI GURU GRANTH SAHIB JI

In the preceding chapters, certain illustrations had been instanced from the ancient Indian scriptures which contain perverse suggestions and prescriptions in order to exemplify their redundant character besides showing that the society which accepts such writings as the guiding lights can only be beast-like but never be a humane or a divine oriented dispensation.

Before I venture into projecting some references from Sri Guru Granth Sahib ji testifying to its supremacy, I wish to say perspectively, that the malpractices highlighted in the previous part of this writing find no place at all in this great Granth. On the contrary such perverse practices had been subjected to caustic criticism. It is a highly emancipating writing, since its prescriptions are not addressed to any one section of humanity, but to the entire human fraternity, Nowhere in it do we come across any meaningless distorted self-serving ritual: rather a most worthwhile mode of a meaningful human existence is suggested —

> "*Nanak Satgur bhetyie puri hove jugat*
> *Hasandyan, khelandya painandyan khawandyan*
> *Wiche hove Mukat.*"
>
> (*Salok Mahalla V*, p. 522)
>
> [Meeting with the True Guru, One knows the Right Way (To God). And one gets emancipated even while enjoying the manifold joys of the world. (Making merry, wearing and eating delicacies).]

If it be claimed that in this brief narration, all the benefice

dimensions of this vast ocean of knowledge (Guru Granth) could be projected it was simply inconceivable. This is just an humble attempt to dwell upon, only the quintessence of the Guru Granth found in *Mul Mantra* or *Gur Mantra* while delineating the alternate stand of *Gurmat* in respect of the malpractices abounding in ancient Hindu writings instanced above and by juxtaposing the twin models so that some inherent ambiguities and dilemmas be pondered over, with the object of attaining a clear vision in this regard in the light of the ideals of Guru (Granth Sahib), thereby serving the worthy readers.

¤

GUR MANTRA

Ik Oåñkr satiñmu kartã purakhu nirbhau nirvaru ãkal murati ajúní saibhån gur parsãd.

Translation

[*Ik* = One, *Onkar* = Protector, *Satinamu* = True-Supreme, *Karta* = Creator, *Purukh* = Being (Vibrant Being), *Nirbhau* = Sans Fear, *Nirvair* = Sans animosity, *Akal Murat* = Lord of Time, *Ajuni* = Free from incarnation, *Saibhan* = Self Existent, *Gur* = Supreme, *Parsad* = Enlightener (through the Grace of the Guru, the Enlightener.)]

EXPLANATION

God is personified in one *Onkar*. At numerous junctures in Sri Guru Granth Sahib we come across *Ik Onkar Satgur Parsad*, thereby frequently repeating the uttering of *Onkar*. In writings like *Vedas* too, *Onkar* represented by (vowel) "U" had been deemed to be the favoured representation of God. And this *Onkar* named Creator is the real initiator of universe, is always self-sustained, fear-free, animus-free,

eternal, i.e., free from incarnation, light-emitting and supreme-bliss personified (*Gur Prasad*).

FURTHER COMMENTS

This *Mantra* could be considered as the medium of meditation on the Identity and Form of the Supreme Being only if the expression *Gur Prasad* is interpreted as representing "The Supreme Bliss Bestower" rather than "With the Guru's Grace", according to certain commentators. In that case *Mul Mantra* would climax at *Sabhung* since as per this (latter) explanation no virtue, etc., of God had been spelled out; rather, it is suggested that the 'One' depicted upto *Sabhung* could be known or understood with the "Grace of the Guru." Hence the recitation of this stanza would lose its significance since the 'recitator' himself would assume the mantle of Guru. But I conceive that from *Ik Onkar* to *Gur Prasad* constitutes only the *Mantra* and the exhortation to recite it is verily epitomised in "*Jap*", which can also be deemed as the title or name of the particular piece of writing as well. Hence, in the given context, it shall be in the fitness of things to accept *Gur Prasad* as denoting 'Supreme Bliss Personified'.



THE CONCISE FORM OF *GUR MANTRA IK ONKAR SATGUR PARSAD*

LITERAL MEANING

Ik = One, *Onkar* = Protector, *Sat* = Eternal, *Gur* = Supreme-Conscious, *Prasad* = Source of Bliss.

SUBSTANCE-WISE

Onkar named protector is One, and he is Truth Personified. It

other words in this key *Mantra* the Name of God is projected as *Onkar* and his manifestation is spelled out as *Sat+Gur+Prasad.*

EXPLANATION — (ੴ) ONKAR'S SIGNIFICANCE

It is God Faced supreme letter connoting the Lord and in the ancient spiritual "ON". Though from its pronunciation, it sounds like a compound expression composed of more than one letter, but it is deemed as one letter only, and Guru Nanak also employed it as one letter simpliciter (*Onkar*) and its pronunciation at a number of junctures had been represented in the form of a letter, such as in *Dakhni Onkar* —

Onkar Brahma utpate
Onkar kiya jin chit ..
Onkar sail jag bhaye
Onkar bed Nirmae ..
Onkar sabad udhrey
Onkar Gurmukh tarey ..
Onkar akhar sunoh bichar
Onam akhar tribhavan sar ..

(*Ramkali Mahalla I*, pp. 929-30)

Translation

[*Onkar* is He who created Brahma,
Yea, Brahma who treasured God in his mind,
Onkar is He who created the mountains, the *Yugas*,
Onkar is He who created the *Vedas*,
Onkar is He who, through the Word emancipated all,
Onkar is He through whom the God-men were saved,
Hear yea, the meaning of the word '*Aum*'.
Which indeed is the Essence of the three worlds.]

Guruji's concept of *Onkar* is brought out in the above lines quite explicitly.

Now let us revert to some of the Indian scriptures —

Sarve Vedas... (*Kath Upnashid*)

Meaning

[Complete *Vedas* explain Whom, all austerities Him elaborate, for Whose realisation celibacy is adhered to, that letter I tell you in brief — that letter is *Onkar*.]

Etad... (*Kath Upnashid*)

Meaning

[This very letter *Onkar* is the Name of Manifested (Lord) and also of the Formless One, and one, who, accepting it desires anything, he verily gets it.]

Et dalabanang... (*Kath Upnashid*)

Meaning

[To seek refuge in this *Onkar* is Superb. This is The refuge. One who realises this Refuge is the one venerated in the world beyond.]

Et dave... (*Prashan Upnashid*)

Meaning

[O ! True Being ! This *Onkar* letter is the 'Great Creator' and Supreme Creator.]

Oang iti etda... (*Manduk Upnashid*)

Meaning

[All this universe (tri-layered) is the Creator personified.]

Pravno Dhano... (*Mundak Upnashid*)

Meaning

['*Pranav*', i.e., *Onkar* as the bow and Mind as the arrow ought to be the medium of realizing the Creator.]

Ong iti Brahm (*Tatriyis Upnashid*)

Meaning

[*Onkar* is the Creator.]

Tasya wachak pranava... (*Yog Darshan*)

Meaning

[The Name is *Onkar Pranav* means the most apt word to eulogise Him. So '*Ong*' (ੳ) is called *Pranav*.]

It occurs in *Vyas Bhash* of *Yog Darshan* that this *Pranav* or *Onkar* remains linked with God in all the worlds, and never gets severed.

Pranava sarvedeshu... (*Gita*, 7-18)

Meaning

[In all the *Vedas*, *Pranav* (ੳ) is Me.]

Ong iti ekak ak sh rane brahm... (*Gita*, 8-13)

Meaning

[Any one who departs from the mortal world while reciting, '*Ong*' while contemplating Brahma attains salvation.]

Giramasmi akang aksh rashm... (*Gita*, 10-25)

Meaning

[Of the writings, only *Onkar* is Me.]

Thus in *Upnashids*, *Yog Darshan* and *Gita* like *Shrutis* ੳ *Onkar* is the Supreme Name. Guru Nanak Dev ji too by prefixing *ik* (੧) before *Onkar* had lent supremacy to it and had preferred to deploy it in *Mul Mantra* and *Beej* (Key) *Mantra*. The burden of the entire argument is that *Ik Onkar* of the *Satgur Parsad* form of Brahm is the most Superb Name of the Creator.

FORM OF BRAHMA

Now, something concerning the form of Brahma, to see as to

what particular form of God had been held to be most authentic by our *Shruti* writers. Just above, it had been underlined that *Ik Onkar Satgur Parsad* is The Form of God in *Gurbani*. Let us now go through the relevant portions of *Shrutis* from this view point —

Sudev... (*Chhandog Upnashid*)

Meaning

[Before the Universe, there was (only) Eternal Truth.]

Atma wa... (*Atre Upnashid*)

Meaning

[Before the Universe, there was only Awareness or Knowledge.]

Satang Gianmantang Brahm... (*Taitrye Upnashid*)

Meaning

[God is Truth Personified, Awareness Personified, Self-Evident and All Pervading.]

Anandang brahmno widwan... (*Taitrye Upnashid*)

Meaning

[On realising the Blissful Form of Brahma, one is rid of fear.]

Gurmukh nadang
Gurmukh vedang
Gurmukh riha samai. (*Japji*)

Translation

[The Guru-Word is Music Eternal
The Guru Word is Lore Supremal
The Guru Word the entire cosmos fills.]

THE SUBSTANCE

Par Brahm is the import of *Onkar*, *Par Brahm* is the Theme of the Lore, and it is *Par Brahm* which is All Pervasive... Herein the Awareness form of God is deemed as All Pervasive. Thus like, the Form of God is projected (in Lore) sometimes as Truth, or Knowledge and elsewhere as Bliss, but nowhere did I come across an all encompassing concept that is Truth +Awareness+Bliss (*Sachidanand*). But Guru Nanak compacted this all in Key *Mantra* as *Satgur Parsad* and had also prefixed the All Supreme Concept of *Onkar* to it.

FURTHER COMMENTS

Prasad had been construed as 'By the Grace of' by a number of writers, which is consistent with its usage in a number of hymns in *Gurbani*. But in this *Mantra*, its construction as "Bliss Personified' would be most apt, since if we construe *Satgur Parsad* as "By the Grace of True Lord", then the *Mantra per se* shall be reduced to *Ik Onkar*, in which *Onkar* shall figure only as a Name but shall remain bereft of its Form.

Note — The interpretation of Parsad in scriptures on a number of occasions is deemed as "Bliss Personified" such as —

Rag dwesh viyukte sat... (*Gita*, 2-64)

Meaning

[Without *Dwesh Raga*, one in command of his senses and mind while indulging attains *Parsad* or *Anand*.]

Prasade sarv dukhana... (*Gita*, 2-65)

Meaning

[After attaining bliss all the agonies of the Being vanish and in this way, in no time, the soul of a blissful one, without much effort gets transfixed on God.]

So in these *Shlokas*, the import of *Parsad* is deemed to be Blissful,

and '*Parsad*, is equated with happiness, comfort or bliss.

Otherwise, (to be more precise) *Ik Onkar karta Purakh nirbhau nirvair Akal Murat ajuni saibhang Gur Parsad* is the key *Mantra* of *Gurbani*, since Guru Granth Sahib begins with the *Mantra* and it occurs 33 times in it. But its concise form had also been adopted by the Guru and this occurs as many as 523 times in the whole of *Gurbani*.

Note — The *Gur-Mantra* is also found in the following (alternate) forms too in Sri Guru Granth Sahib —

1) *Ik Onkar* – Once
2) *Ik Onkar Sat nam Karta Purakh Gur Parsad* – 8 times
3) *Ik Onkar Satnam Gur Parsad* – twice

I accept *Ik Onkar Satgur Parsad* as the complete Key *Mantra*... In the entire cosmos the name and form of each and everything is discrete or distinct from the other. Their form is immutable but the names, species, class, connotation, usage and context bring about changes in names *per se* – for instance –

1) Man – is a *personal* name
2) Learned, Devotee – are *quality* names
3) Reader, Observer – are *functional* names
4) Father, Son – are *relational* names

All these names are distinct from each other but in all of them the human form stays constant. Precisely in the same way *Satgur Parsad* is one Form, and *Onkar*, *Atma*, *Parmatma*, *Brahm*, *Ishwar*, *Parmeshwar* and the like are its various *Vedic* identities or names – Ram, Hari, Gobind, Madhav, Madhusudan and Murari, etc., are *Prakirtak* or *Puranic* names. All these names do not comprehend each other but the Form *Satgur Parsad* is the same in all these Names. Thus like there are infinite number of Names of *Sat Gur Parsad* form of *Brahm*. No person can recite all the names of *Satgur Parsad* form.

So he, taking a cue from some worthy personage, of these infinite Names of *Satgur Parsad* adopts One and by adhering to it, attains equipoise. But the Guru Dev had accepted *Satgur Parsad* as the Supreme One since in this The Name, and the Subject of the Name had coalesced. So the devotees should dwell upon this Great *Mantra*. This is The *Gur Mantra*.

Such a Superb-Supreme *Mantra* is not found anywhere except in *Gurbani*.

¤

WORTHINESS FOR GURMANTRA

After the rule of *Pandvas* when temples of Jagan Nath and the rest were (mis) conceived, here also under the impact of the same perverse Brahminic dispensation, wherein self serving donation code, animal sacrifice denoting violence, denigration of females and categorisation of humans into inferiors and superiors on the basis of birth in a particular station are upheld, in the same refrain the prerogative of reciting *Gurmantras* like *Ik Onkar* had been ordained to be a monopoly of Recluse Brahmins. Householder Brahmin, Kshatriya and Vaishya were prescribed the recitation of '*Ong*' suffixed to *Ik Onkar*, but for Shudra and woman folk, there was blanket ban even on uttering *Ong* simpliciter. (The gross discrimination vis-a-vis the Shudras and Women folk had been detailed in the earlier portion of this writing)... But Guru Nanak, proclaimed in *Japji* —

Panch parwan Panch pardhan,
Pancheh paweh dargeh maan.
Pancheh sohey dar rajaan,
Panchan ka Gur Ek dhian.

Meaning

[The chosen few, practising True Name through Guru's guidance become worthy of the Lord's Grace and are acceptable in the Lord's Court. They are received with honour in Lord's presence and appear grand in the Kingdom of Heaven. Such great souls concentrate on the True Lord alone.]

TRANSLATOR'S NOTE

Swami ji, however, makes a radical departure from the prevailing construction of *Panch* as it occurs in the above translation. As it would be seen, he reads the 'Five' as denoting five castes, one in addition to the traditional four, the last one Shudras being further bifurcated into *lower* and *higher*.

EXPLANATION

All the five castes denote Brahmins, Kshatriya, Vaishya, Shudras and *Anteaz*. Truly speaking Shudras and *Anteaz* are twin strata of the same (principal) caste, namely, Shudra. Among the Shudras the higher placed are like barbers, washermen and potters, whereas sweepers, cobblers, butchers, wine-makers, etc., form the lowest stratum. This (last) section was most oppressed. (Among these the *Anteaz* are these days designated as Scheduled Castes and Tribes, whereas the Shudras are categorised as Backward Classes).

The five (*Panch*) are the Accomplished. *Panch* – the Five; *Pardhan* – all are equal; *Panche* – these five; *Paveh dargeh man* – are honoured in Lord's Court. *Pancheh soheh dar rajaan* – these five are honoured in the king's courts. *Panchan ka Gur ek dhyan* – (and) for all the five there is same one Guru or God to be dwelt upon.

THE SUBSTANCE

In *Japji*, before this inscription, the grace of hearing, adoption

(the Name) had been dwelt upon. Herein these privileges are declared open to all the five castes and none of them was considered inferior/ superior thereby regarding one and all to be equally worthy of realising God. Fifth Guru, Guru Arjun Dev ji thus ordains in *Sukhmani Sahib* —

Beej mantra sarb ko gyan
Chahon verna meh japey kou naam. (Page 274)

Meaning

[The basic foundation of all principles is true knowledge, and anyone of the four sects (castes) could meditate on True Name.]

Herein Shudra and Anteaz had been clubbed and the privilege of reciting *Ik Onkar Satgur Parsad... Adi, Key Mantra* or *Ik Onkar* like Names had been kept open for everyone without exception.

No discrimination on grounds of gender or caste had been countenanced. Nay, a Guru who, confers knowledge, that is, *Gur Mantra* upon all without exception is eulogised by the following hymn —

Chahun varnan ko de updes,
Nanak us pandit ko sadaa ades.

(*Sukhmani Sahib*, p. 274)

Meaning

[The person, delivers the same message to all the four sects of society (according to system of four *Varnas*) deserves our praises. O Nanak ! My salutations to such a learned person (*Pandit*).]

¤

CASTE HIERARCHY OR DISCRIMINATION

The nefarious differentiation denoted by caste hierarchy comes in for scathing criticism in *Gurbani*, thereby making a bold attempt to counter this gross iniquity. Guru Nanak made himself appear as the follow traveller and akin to the oppressed.

Neechan andar neech jaat,
Neechi hu ate neech
Nanak tin ke sang saath
Wadian Seon kya rees. (*Sri Rag Mahalla-I*, p. 15)

Meaning

[The lowliest among the lowly,
the nether most among the nether,
Nanak be with them akin,
Of the superiors, why to vie for.]

And rejecting the stratification on the basis of birth, suggested instead, the criterion of good or bad deeds (as the touchstone) —

Jati janam na puchhiye
Sach ghar leo bataye.
Saa jaat saa patt hai,
Jehai karm kamae. (*Parbhati Mahalla I*, p. 1330)

Meaning

[The God Minds not our birth,
One must find the House of Truth,
For, as are one's deeds,
So is one's caste.]

Kabir ji had said —

Jaat paat puchhe nahin koi
Har ko bhaje so har ka koi.

Meaning

[None would enquire (your) caste or birth
Whoever dwells on God, shall become His.]

And thus he chided the conceited Brahmins —

Tum kat brahmin ham kat sud
Ham kat lohu tum kat dudh. (*Gauri,* Kabir ji, p. 324)

Meaning

[How are you a Brahmin and I a low caste,
Is that I have blood in my veins and you have milk ?]

¤

DUE STATUS FOR WOMEN

Sri Guru Granth Sahib had challenged the injustice meted out to the oppressed castes vide the scriptures. Similarly, it blazed the trail of female rights. Herein husband is no longer portrayed as Master nor inferentially the wife as the slave; (she) instead had been accorded equal rights to participate in all the rituals. The obnoxious dispensation as per the *Simritis* denigrating the women which constraints her to live like a prisoner, was subjected to a caustic analysis in *Gurbani*. Guru Nanak, by proclaiming, that when the entire human race is born through woman-mother, and she is the inevitable aid in traversing the path of worldly life, then, how come that she is thus denigrated ?

Bhand jamiye Bhand nimmiye, bhand mangan veaho.
Bhando hovey dosti, bhando challe raho.
Bhand mua bhand bhaliye, bhand hove Bandhaan.
So kyon manda akhiye, jit jamme rajaan.

(*Asa di Var*, p. 473)

Meaning

[From the woman is our birth; in the woman's womb are we shaped. To the woman are we engaged; to the woman are we wedded. The woman is our friend, and from the woman is the family. If one woman dies, we seek another : through the woman are the bonds of the world. Why call woman evil who gives birth to kings and all ?]

¤

OPPOSITION TO FORMAL/ REJECTION OF EXTERNAL FORM AND RITUALS

When normative bonds vanish, man becoming shorn of pious deeds is reduced to the level of a beast; religion losing its grip on day to day conduct becomes confined to mere external observances, but the saintly personages cannot consider all this of any value.

Kartut passu ki manas jaat.
Lok pachara kare din raat. (*Sukhmani Sahib*, p. 267)

Meaning

[Though one appears to be a Man apparently but mentally he is like an animal and is busy trying to appease the world day and night by showing off.]

The rituals prescribed in scriptures like *Simritis* had been given go by while compiling Guru Granth Sahib; rather the same have been subjected to scathing criticism, since these (external observances) are redundant if one had not betaken to a righteous way of life. About the ritual obsessed Brahmins, it is opined —

Parh pustak sandhya badang.
Sil pujas bagal samadhang.

Mukh jhuth bibhukhan sarang.
Trepal tihal bicharang.
Gal malaa tilak lilatang.
Doe dhoti baster kapatang.
Je janas brahmang karmang.
Sabh phokat nischow karmang. (*Asa di Var*, p. 470)

Meaning

[They read the (holy) books, perform prayers and then they fight. And, they worship stocks and stones and, then, like the herons, enter into a pseudo-trance. In their mouth is Falsehood, and their bodies are decked with piety, And the three lines (of the Gayatri) they recite three times in a day. Round their necks is the rosary, on their foreheads the saffron-mark, And the folded Dhoti on their loins, and a cloth to cover their heads. If, only they knew the nature of God, They would know these deeds and beliefs to be false.]

Now let us come to *Yog Sadhna* —

Jog naa khintha, jog nah dande,
Jog naa bhasam chadhayey.
Jog naa mundi mund mundayiye,
Jog naa singee wayeye. (*Suhi Mahalla I*, p. 730)

Meaning

[Yoga is neither in the patched coat, nor in the Yogi's staff, nor in smearing oneself with ashes, Nor in wearing the ear-rings, nor close-cropping the head, nor in blowing the horn.]

So the true Yoga lies in being 'unattached' in our mortal worldly existence.

Similarly, about the five daily prayers (*Nimaz*) of Muslims, Guru's words are —

Panj niwaja wakht panj,
Panja panje nao.
Pehla sach halal doe,
Teeja khair khudai.
Chauthi niyat raas man,
Panjween sift sanae.
Karni kalma aakh lai,
Ta Musalman sadae. (*Salok Mahalla I*, p. 141)

Meaning

[Thou sayest thy Prayers five times, giving them five names. Let Truth be thy first, Honest living the second; and the Good of all, thy third; Let thy fourth Prayer be the Honest mind and the fifth the Praise of the Lord. Say thou, pray, the Prayer of Deeds, and be thou thus a (true) Muslim.]

Hence in Gurus' teachings instead of formal observance righteous deeds and the quality of daily conduct had been accorde primacy —

Manhath budhi ketya,
Kete bed beechar.
Kete Bandhan jia ke,
Gurmukh mokh duar.
Sachoh ure sabh ko,
Upar sach achaar.

(*Sri Rag Mahalla I*, p. 62)

Meaning

[One's intellect (may be sharpened) by the mind's hard discipline; and the Vedas one may read through; (But) one's soul is trapped by snares of many kinds : through virtue alone the Guru opens unto us the Door of Salvation. All is less than Truth, but beyond it (Truth) is Righteous Conduct.]

Hath Yoga, intellectual excellence, learning of lore and similar formal strivings are meaningless without truthful living.

¤

BIRTH–DEATH AND HELL-HEAVEN

Writers of *Puranas* and *Simrities* had conceived of the notions of Hell and Heaven after death as antipodes. They had also held certain occasions and dates as ominous or auspicious for the birth of son, daughter, etc., while stipulating a dispensation in the form of donations to "convert" the ominous into propitious. So much so even in case of the cattle, i.e., mare, buffalo and cow their calving at a particular moment of time too is held to be ominous to the owner, and resultantly donations etc., are ordained as the pre-emptive remedy.

But *Gurbani* upheld birth/death being ordained by God which had to be accepted by man, which he ought to do. Nothing here is "ominous" or "propitious", nor is there found any logic in resorting to the so-called prophylactic contrivances.

Sabho sutak bharm hai,
Dujai lagai jaae.
Jamman marna hukam hai,
Bhaane avey jaae.
Khana peena pavitar hai,
Ditto no rizk-sanbahe.
Nanak jinhin Gurmukh bujhia
Tinan sutak nahiin. (*Asa di Var*, p. 472)

Meaning

[The Impurity of impurities is that one loves the Other. Birth and death are in His Will; through His Will one comes and

goes. All eats and drinks are pure : for the Lord has Blest us with them in His Mercy. Nanak : they who Realise the Truth through the Guru, to them Impurity sticks not.]

In Gurus' writings there is neither any allusion to *Vaitarni* nor t any hell/heaven. This very life is held as being hellish or heavenly being two states of mind or ways of life. Truthful and blemish-free deeds which are performed with pure intentions while imbibing the visage of God, ridding (oneself) of dilemmas and dualities in the spirit of bounded duty, are symptomatic of heavenly existence, while its antithetical mode of living is that of hellish.

Amal kar dharti,
Beej Sabdo kar.
Sach ki aab,
Nit deh pani.
Hoe kirsan,
Iman jamai lai.
Bhist dojak mude,
Ev jani. (*Sri Rag Mahalla I*, p. 24)

Meaning

[If Good actions be thy farm, and thy seed be the Word, watered by the Way of Truth, The growth will then be of Faith which brings the knowledge of Heaven and Hell.]

Gurbani had nowhere countenanced at any kind of nexus between the donations, etc., by the relatives of the deceased and the fate of the departed. Those proffering water to their ancestors at Haridwar were ridiculed by Guru Nanak ji, and the donations like *Pind Dan*, etc., evoked sarcastic comments at his hands, like —

Je mohaka ghar mohe,
Ghar muhe pitri deye.
Agge wast sinjaneeye,
Pitree chor kareye.
Wadheeye hath dalal ke,

Musfei eh kareye. (*Asa di Var*, p. 472)

Meaning

[If a thief robs a house and this plunder he offers to propitiate his ancestors : The thing in the other world is recognised, and the dead souls are charged with theft. The hands of the go-between, (the Brahmin), are chopped off; thus is the Lord's Justice ministered.]

In this manner, the agents of falsehood, the Brahmins too had been warned of the serious consequences. Instead of surmising some fictitious hell/heaven *Gurbani* teaches that a being suffers or enjoys by being born into different form/species of life (on this very earth).

Kete rukh birkh ham cheene
Kete pasu upaye.
Kete naag kulee men aye,
Kete pankh udaye. (*Gauri Mahalla I*, p. 156)

Meaning

[I assumed the form of myriads of trees and coursed also through the animal life, And assumed too the state of crawling worms, and of the winged birds.]

And these superior, intermediate and inferior kinds of lives are determined as per the deeds of each one, and never due to the intervention or intrusion of other's actions.

Jeha karm kamae teha howse. (*Suhi Mahalla I*, p. 730)

Meaning

[As are one's deeds, so will one become.]

Jaisa kare so taisa pawe.
Aap beej apey hee khave. (*Dhansari Mahalla I*, p. 662)

Meaning

[As one does, so is one rewarded : As one sows, so also

one reaps.]

Punee papee akhan nahi.
Kar kar karna likh ley jahu.
Ape beej ape hee khahu.
Nanak hukmee awoh jahu. (*Japji*)

Meaning

[Sinner ! Virtuous ! not mere terms to know.
An impress of actions with us go.
We gather the fruit of what we sow
Nanak as ordained we come and go.

Yes, there is significance of alms as per *Gurbani*, but only when it is from what one has earned with the sweat of one's brow and is bestowed upon the deserving, not by anyone else (on his behalf) —

Ghaal khae kichh hathon dei.
Nanak rah pachhane sei. (*Mahalla I*, p. 1285)

Meaning

[He alone, O Nanak, Knows the Way, Who earns with the sweat of his brow, and then shares it with the others.]

On whom alms should be bestowed, had been left to one's prudent discretion —

Aklee parh ke bujhiye
Aklee keechai daan. (*Sarang Mahalla I*, p. 1245)

Meaning

[Through Wisdom, one Realises what one reads : through Wisdom, Charity comes into one's mind.]

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PERVERSE WORSHIP RITUALS

Gurbani has nothing to do with *Madhupurak* like perverse rituals. *Yagya*, etc., have no merit, nor the slaughter. Similarly, Shiv-Worship or goddess-worship are not countenanced since both according to *Puranas* are stated to be propitiated by offerings of obnoxious articles like wine, '*bhang*', charas, tobacco, meat, the demonish indulgences all. The practice followed in Gurdwaras testifies to the fact that Guru Sahiban did not drink or eat meat; instead, the offerings made consist of sanctified sweet pudding or *Karah Parshad*. I hold that only a person who shuns obnoxious foods like wine and is guided by *Gurbani*, being Truth oriented, is Gurus' chosen Sikh, Guru Nanak's exhortation in regard to eating and dressing is —

Baba hor khana khusi khuar.
Jit khadhai tan peereye,
Man men chaleh vikar. (*Sri Rag Mahalla I*, p. 16)

Meaning

[O Holy One ! All such foods damages your bliss, which damage human body and triggers evil thoughts in mind.]

And

Baba hor pehnan khusi khuar.
Jit padhe tan peereeye
Man men chaleh vikar (*Sri Rag Mahalla I*, p. 16)

Meaning

[Likewise – except that for the food, dress is substituted.]

The hypocrite, mendicants, and pseudo-recluses, just to perpetuate their hold on the gullible folks, pretend resorting to abstention from food, remaining nude, staying in the cremation grounds, remaining silent, etc., which all had been exposed by Gurus —

Chhodeh ann kareh pakhand.

Nah suhagan nah oh rand. (*Gaund*, Kabir ji, p. 873)

Meaning

[For, without the food-grains, our hunger goes not : And, by giving up food, we Meet not with our God.]

Ann na khaya sad gwaya.
Bahu dukh paya dujje bhaia.
Bastr na pehre. Ahnas kehre.
Mon viguta. Keon jage gur binn sutta.
Pag upetana. Apna kiya kamana.
Al mal khaee sir chhaie paie.
Murakh andhe patt gwaie.
Win navi kichh thae na paie.
Rahai bebani Marhi masani.
Andh na jane phir pachhtani. (*Asa di Var*, p. 467)

Meaning

[And as one starves, one loses the taste of the tongue, And, in love with the Other, one immensely grieves. One wears not clothes and shudders night and day. Sunk in silence, one is wasted away : O, how shall he wake from slumber without the Guru ? Bare-footed he goes : but whose is the fault ? Yea the purblind fool has himself lost his Honour, (Knowing not that) without the Lord's Name, these austerities are of no avail to him. He lives in wilderness or on the cremation ground. For, the Blind one knows not (the Essence), and so grieves in the end.]

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VIEW POINT
CONCERNING SAINTS, RECLUSES

An outstanding merit of *Gurbani* is that it does not countenance a higher or lower status, on the basis of birth. If one's deeds are not pious, one cannot be considered as a saint or a recluse simply by his robes or apparel unless he is endowed with righteous mind. Nay, a person devoid of such traits had been equated with a donkey or an ass.

Ikna nad, na bed
Na geeya ras kas na janat
Ikna sudh na budh
Na Akal sar akhar ka bheo na lahant
Nanak se nar asal kharr
Je bin gun garb karant (*Var Sarang Mahalla I*, p. 1246)

Meaning

[They who neither have the knowledge of the *Nada* nor the *Veda*, nor make Discrimination between Good and Evil, and are Blest not with Wisdom, and Know not the Mystery of the Word. Nanak : They indeed are the real asses who pride on themselves, but have no Virtue to be proud of.]

Robes of particular colours, earrings, a staff in hand, and the bowl, all these do not find any place in *Gurbani*, nor is the adoption of any or all of these considered as the hallmark of a saint – recluse; rather it is the spiritual qualities which are emphasised —

Munda santokh, saram pat jholi
Dhayan kee kareh bhibut
Khintha kaal kuari kaya
Jugat danda parteet
Aie Panthi Sagal Jamatee
Man Jeete jag jeet. (*Japji*)

Meaning

[(O Yogi) Have ear rings of content, humility bowl,
The body with ashes of meditation smear, chasten thyself,
cloak of death awareness don.
Holding the staff of Faith, in thy life fare.
Make universal love the chosen creed,
Thy mind restrain, rend thy worldly snare.]

Such kind of (pseudo) saints had been deemed as debased who sport the mantle of sainthood but are roaming around with begging bowls —

Gur peer sadai, mangan jae.
Ta kai mul na lagiye pae.

(*Var Sarang Mahalla I*, p. 1245)

Meaning

[And though proclaimed as a Guru, begs from door to door,
Never, O men should one fall at the feet of such a one.]

However, the accomplished saints had been eulogised without reservation. They had been held as being all time companions of God.

Charan sadh ke dhoe dhoe peeo.
Arp sadh ko apna jeeo.

(*Sukhmani Sahib*, p. 283)

Meaning

[Wash the Feet of the Saints and Drink the Wash,
And Dedicate thy life to no one but the Saint.]

Sadh ke sang dirdey sabh dharm.
Sadh ke sang kewal parbrahm.

(*Sukhmani Sahib*, p. 271)

Meaning

[In the Society of the Saints, one learns the lessons of Faith,
And, Deals only with the One Lord.]

Nay, going beyond the holy saint's companionship with God, they are verily deemed as One with Him.

Sadh ki sobha sadh ban aie.
Nanak Sadh Prabh Bhed na Bhai.

(*Sukhmani Sahib*, p. 273)

Meaning

[Infinite, beyond comprehension, is the Wise of the Lord :
O Nanak ! There is no distinction between the Lord and His Saints.]

And the all accomplished saint had been eulogised as *Brahm Gyani* —

Brahm Gyani ko khoje mahesar.
Nanak Brahm gyani aap Parmesar.

(*Sukhmani Sahib*, p. 273)

Meaning

[(Even) the god of gods seeks out the Wise of the Lord :
Nanak : he who's Wise in God is the God Himself.]

Brahm Gyani sabh srisht ka karta.
Brahmm Gyani sad jeeve nahin marta

(*Sukhmani Sahib*, p. 273)

Meaning

[The Wise of the Lord is the Creator of the universe :
The Wise of the Lord Lives for ever.]

Sadh naam nirmal ta ke karam.

(*Sukhmani Sahib*, p. 273)

Meaning

[The hallmark of a Saint is that his Deeds are Pure.]

¤

VEDAS IN THE LIGHT OF GURBANI

The Guru had adopted a truth guided and rational stance vis-a-vis the *Vedas*, *Shastras*, *Puranas* and such like ancient scriptures. While deeming the perverse portions (alluded to in the earlier part of this writing) as unworthy of consideration, the same had been (rightly) ignored. All the same, utmost efforts were made to sift the righteous ones and they had dwelt on them in a befitting manner. For instance Guru Nanak had conceived of the six *Shastras* as the two forms of the same genre of knowledge.

Chhei ghar chhei gur chhei updes.
Gur gur eko ves anek.

(*Rag Asa Mahalla I*, p. 12)

Meaning

[Six are the systems, six their teachers, of six kinds the ways they teach; But the Teacher of teachers is He, the Lord alone, though manifested as many.]

But since the Gurus were fully alert to the perverse portions of the ancient scriptures, so they advised their pupils to peruse these writings with thoughtful care and caution —

Deeva bale andhera jae.

Bed path mat papa khae.
Ugweh sur na jape chand..
Jeh gyan pargas agyan mitant.
Bed path sansar ki kar.
Parh parh pandit kareh beechar.
Bin Bujhe sabh Hoe khuar.
Nanak Gurmukh utras paar.

(*Salok Mahalla I*, p. 791)

Meaning

[When the lamp is lit, darkness is dispelled,
So when one reads *Vedas* one's mind must be purged of sin.
And when the sun rises, the moon seems not,
So when wisdom dawns, Ignorance must not be.
(But) the reading of *Vedas* has become a matter of form,
the *Pandit* reads them and discourses on them.
By knowing not their Essence, he comes to grief,
Say Nanak "It is through the Guru that one is Ferried Across."]

Vedan meh nam uttam so suneh nahi
Phireh jeo Betalia.

(*Ramkali Mahalla III, Anand*, p. 919)

Meaning

[In the *Vedas* too, the Glory of the Lord's Name is acclaimed as supreme, but one hears it not and goes about like mad, involved with the way of works.]

Through the above cited hymns the disoriented beings had been castigated for not heeding to the call of *Vedas* to dwell upon True *Naam* but side by side no effort had been spared to ridicule the concepts of the so-called sacred and profane rituals as a hoax —

Simrat sastr pun paap beecharde

tatte saar na janee.
Tatte saar na janee, Gur bajhoh
tatte saar na janee.
Tehi gunee sansar bharm sutta
sutian rain vihani.

(*Ramkali Mahalla III, Anand*, p. 920)

Meaning

[The *Simritis* and the *Shastras* discriminate between *good* and *evil*, but tell not of the Quintessence (of the Real). Without the Guru, no one knows the Quintessence, or the Reality of the Real. The world is in Slumber, strayed by the Delusion of the three Modes, and thus the Night (of their life) passes.]

Exactly convergent views about the ritual system of *Vedas* are found in *Gita* —

Ved vadarta parth... (*Gita*, 2-42)

Meaning

[The mentality of persons enamoured of fine sounding phraseology of *Vedas*. O Arjan ! Desists from turning towards the Lord.

Traigunya vishya veda... (*Gita*, 2-45)

Meaning

[*Vedas* transship one to the world of three *gunas*.]

Evang triya dharm man parpanna (*Gita*, 9-21)

Meaning

[Those who conform to the ritual, prescribed in three *Vedas* keep on reverting to heaven. They do not attain solace.]

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MONOTHEISM

While concluding I wish to highlight the supremacy of Sri Guru Granth Sahib in that this great writing had not accepted any god-goddess as God, as the *Puranas* have done. Every *Puranic* writer had elevated his own god to the status of the Lord Sovereign, and the rest are depicted as his minions. This multi-Lordship has caused disruption and discord in Indian society due to which the country had to bear the ordeal of slaving under mini-sized nations for prolonged spells. Even today, this discordance in the matter of Supreme Lordship stands in the way of national integration. But the authors of *Gurbani* projected only Truth-Aware-Blissful Lord as The Lord, and then by virtue of his thus like status exhorted upon all only His meditation and praise. (They) exposed the specious practices like idol worship eulogised in the *Puranas* and blazed the trail of Omnipresent Lord's meditation alone.

Hindu puje dehura mussalman maseet.
Namey soi sewiya jeh dehura na maseet.

(Bhagat Namdev ji, p. 875)

Meaning

[The Hindu worships at the temple, the Muslim at the mosque, But Namdeva worships the God, who has no temple, and no mosque, to call His Own.]

Hindu anha turku kana.
Dohan te gyani syana. (Bhagat Namdev ji, p. 875)

Meaning

[The Hindu is blind; the Muslim is one-eyed,
The Wise, All-seeing, is (only) the one Wise in God.]

Guru Granth Sahib treats all the gods-goddesses and prophets to be the creation of the Lord.

Brahma, Vishnu Mahesh upae maya moh wadhayda.

(*Maru Mahalla I*, p. 1036)

Meaning

[And Created He also the Brahma, Vishnu and Shiva, and instilled in men the ever-mounting desire for being attached.]

Karta tun sabhna ka soi. (*Asa Mahalla I*, p. 360)

Meaning

[O Creator, Thou belongest to us all.]

Tritya Brahma bisn mahesa
Devi Dev upae vesa. (*Bilawal Mahalla I*, p. 839)

Meaning

[It is He, our God, who Created the Trinity of Brahma, Vishnu and Shiva. And also gods and goddesses and others in a myriad garbs.]

Nanak nirbhau nirankar.
Hor kete Ram Rawaal. (*Asa di Var*, p. 464)

Meaning

[Nanak : the Fearless, Absolute Lord is the One alone; and myriads of Ramas before Him are as nothing.]

And wherever such incarnations like prophets, gods-goddesses are alluded to (in *Gurbani*), they are depicted as the minstrels and servants of the Lord, as —

Gawan gopian, gawan kahan.
Gawan Sita Raje Ram.
Nirbhau nirankar sach Naam.
Ja ka kiya sagal jahan. (*Asa di Var*, p. 465)

Meaning

[They sing the parts of Gopis and Krishnas
And Sitas and Ramas.
But, the True Name to Sing is of the Absolute, Fearless Lord,
Whose Creation is the whole world.]

So Krishan and Ram Chander ji can be the incarnated forms of Lord but not Lord as such. Sri Krishan too, had alluded to his body in a similar refrain in *Gita* —

Varish neena vasdevo asim... (*Gita*, 10-37)

Meaning

[I, being descendent of Vaishini am offspring of Vasdev ji.]

In *Puranas* Brahma, Vishnu and Shiv had been held to be supreme among gods and have also been equated with Lord but *Gurbani* accords to them only the appropriate status —

Eka mai jugat wyaee
Tinn chele parwaan
Ik Sansaari ik bhandaari
Ik lae deeban
Jiv tis bhave tiwe chalawai
Jiv hovey farman
Oh wekhe ohnan nadar naan awe
Bahuta eh widan. (*Japji*)

Meaning

[T'is believed, somehow *maya* conceived
And bore approved regents three
The first life fills, the last stills,
The second sustains entity.
Nay, all transpires, as He desires
As ordains the Almighty.
By him all seen, by all unseen
The greatest marvel it be.]

With the aid of these prescriptions of *Gurbani* and with the support of numerous other hymns therefrom, it can very well be established that Guru Nanak's school of thought is irrevocably committed to the existence of only one Lord and exhorts (us all) to meditate on Him alone.

Sahib mera eko hai
Eko hai bhai eko hai. (*Asa Mahalla I*, p. 350)

Meaning

[My Master is One, yea, the One alone : The One Absolute; the One-in-One.]

Deeva mera ik Naam
Dukh wich paya tel
Un chanan oh Sokhya
Chuka Jam seon mel (*Asa Mahalla I*, p. 358)

Meaning

[The Lord's name is my lamp,
in it burns the oil of Pain,
And, as the lamp burns bright,
it sucks in the oil.]

Monotheism inculcates not only feelings of unity among humanity, but it also fosters and sustains a rational outlook. Admittedly a great ocean shall have greater capacity to quench the thirst as compared to a pond, river or sea.

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SOME MISCONCEPTIONS

1) "Eka Mai..." (*Japji*)

Meaning

[It occurs in this *Pauri* (No. XXX) that those three Regents of Lord (Brahma, Vishnu and Shiv) cannot see Him, i.e., the Creator, (the Mai).
How come then that Mai (Lord) had accorded such an exalted status to such *sightless* adherents ?]

EXPLANATION

Brahma, Vishnu and Shiv are manifestation of the three *Gunas*, i.e., *Rajoh*, *Sattoh* and *Tamoh*, whereas the *Mai* (Lord Personified) is formless. All the three *Gunas* are elemental; *Mai*, Personified Lord is Awareness and is much more subtle than three elemental *Gunas*. Hence those three Regents are unable to see the Soul-Awareness (Lord) but otherwise can see all material objects. Therefore, *Mai* had so ordained that they Lord over the three elemental functions in society.

In another context, too, in *Japji*, there is a hymn wherein the Three (Brahma, Vishnu, Shiv) had been portrayed as minstrels of the Lord —

Gaweh Isar Barma Devi
Sohen sada sware. (*Japji*)

Meaning

[*Issar* (Shiv) Brahma and Devi (principal god) thee eulogise
Eternal grace to whom thou lend.]

It has been held that these minstrels cannot encompass Him just as the rivers, rivulets falling into the ocean, are unable to fathom the magnitude of ocean —

Salahi Salah ete surat na Payeea.
Nadyan ate wah, Paweh samund na Janiye. (*Japji*)

Meaning

[The eulogists ever their Lord eulogise yet no perception of

Him earn. As rivers and streams that ocean swell, can never of its glory learn.]

2) If Shivji too like Vishnu is also a regent of the Lord how come Guru Granth Sahib does not accord his devotees a place of honour.

EXPLANATION

Among Shivji's devotees there are those like Rawan, Vanasur and Hasrnakash who were conceited, troublesome and inimical to saints; how could a humane compilation like *Gubani* then do so ? On the contrary Gurus had narrated their destruction with glee –

Sahsbaho madhukeet mehkhasa
Harnakhas le nakhoh bidasa
Dait Sanghare bin bhagat abhyasa.

(*Gauri Mahalla I*, p. 224)

Meaning

[Those conceited lose such as) Sahsbaho (Arjun who had a thousand arms), Madhukut (Madhu and Keet two demons born out of the ears of Vishnu, tried to devour Brahma, thereupon destroyed by Vishnu), Mehkhasa (a he-buffalo shaped demon killed by Durga) Harnakhash was torn with nails, all these demons were destroyed being bereft of divine meditation.]

3) As in these days, then too, goddesses like Chandi, Durga, Naina Devi, Jwalamukhi and others were worshipped, but Guru Granth Sahib had totally bypassed them.

EXPLANATION

A mother, while alive, cannot be bathed or dressed up by a son, and as for the dead a son does not countenance doing so. This is our ethos. No woman is worshipped by a man through the medium of

bath and make up. *Vedic Rishis* must have anticipated some hotch-potch in union of male and female and hence they had refrained from adopting any ritual denoting worship of spouses of gods like Indira (i.e., Indrani) nor did they visualise such a worship as an autonomous ritual. In *Dharam* Shastras too a celibate (*Brahmchari*) is prohibited from touching (even) the feet of his guru's spouse, nor is there any provision for worship of her.

Otherwise the authors of *Vedics Sutras* were cognizant of the existence of females who, by virtue of their merit in previous birth or the present deeds attained the status of sages, great-scholars and various (others) had incomparable physical prowess to prove dauntless fighters, meat-wine consumers, riders of tigers who get themselves worshipped by terrorising the populaces, lording over regions and areas but *Vedas* and *Shastras* had refrained from recognising female worship in its elemental form. Only male gods had been elevated to the status of (personification of) Lord, and Brahm worthy of realisation.

It were none but the perverts who vide *Tantras* and *Puranas* envisaged the worship of goddess idols. These fellows recognise nothing but wine, meat and sexual indulgence as "the" modes of propitiating gods, goddesses, for attaining salvation. However, no living woman had got herself dressed up/made up by any male. Even if today these females were alive, or some of their progeny had been there to witness it all, these perverts could never have been able to enact such like demeaning "worship" of these "goddesses". Worship of females through (rituals of) bath and make-up, by virtue of being vulgar had been stigmatised all over the world. That is why Guru Granth Sahib does not recognise these "goddesses"; instead they are ridiculed —

Maha mai ki puja kare
Nar se nari hoe autrai. (*Gaund*, Nam Dev ji, p. 874)

Meaning

[He who worships Maha-Maya,
Falls from the pedestal of man to be reborn a *woman*.]

4) Like Shivji, Vishnu too is a principal regent of the Omniscient, Formless, *Satgur Parsad* Lord. Has Guruji had not been partisan by way of according a higher status to his devotees ?

EXPLANATION

Far from partisanship it is righteous since it were his (Vishnu's) devotees like Dhruv, Ajamal, Ganika, Namdev, Sain, Ravidas, Sadhna and Dhanna who were truth oriented, supremely merciful, peace loving, bereft of conceit, free from pride, worldly attachments and animosity besides being well wishers of the humanity. Since Gurus' blessings were directed towards elimination of evil and for a humane dispensation, thereby they had chosen the path of virtue and not (at all) of partisanship. To be a committed eulogist of the truth oriented saints while being an uncompromising critic of the perverted inhumane demons, far from being a blemish is verily a tribute to Nanak's school of thought —

Har jug jug bhagat upaya
paij rakhda aya ram raje.
Harnaksh dust har maria
Prelad traya.
Ahankarian nindkan pith de
Nam deo mukh laya.
Jan Nanak aisa har sewya
Ant Laye Chhuraya. (*Asa Mahalla IV*, p. 451)

Meaning

[In every age, God Created His Devotees, and their Honour was saved by Him. The wicked Harnakashya was slain by the lord, and Prehlada, the Devotee, was Blest. He turned His back upon the Egotists and the Slanderers, and Namdeva he ushered into His Presence. Nanak has contemplated such a Lord, who emancipates him in the end.]

Here too the Lord has been shown to be the enemy of the conceited, slanderers, and the devils, Who comes to the rescue of

Prehlads and kills Harnakashas, not only in recent past but since ever.

In the second place, the purpose was to show that any mode of meditation if done with flawless devotion and dedication, surely leads to spiritual purification of the individual. Guru Ji had instanced *Bhagats* like Nam Dev and Dhanna, not to sanctify idol-worship. Abstention from critical comments on the worship mode of Vishnu-devotees also goes to substantiate the partisanship free approach of Guru ji.

5) *Prani narain sudh leh* (*Ramkali Mahalla IX*, p. 902)

Meaning

[O man, be awake to thy God.]

Ajhu Samajh Kachh Bigrio Nahin
bhaj le Naam murar. (*Sorath Mahalla IX*, p. 633)

Meaning

[Be thou Wise, while yet there's time, and Contemplate the Lord.]

The allusion to *Narain* and *Murar* (enemy of *mur* – demon) gives the impression that Guruji favoured Vishnu-worship since both these (*Narain* and *Murar*) denote Vishnu.

EXPLANATION

It is just a misconception plain and simple, since Guru ji, unlike *Purana* writers did not countenance elevating mortals to the status of Lord thereby conniving at heterogeneity of Lords. Rather they, by opposing the *Puranic* multiplicity of Lords which had undermined human unity wanted to restore the glory of One Supreme Lord.

Had Guru ji been in favour of Vishnu Bhakti, why would they have depicted (simply) principal regent of the Omniscient, All-pervading Lord ? Why would they have incorporated the writings of Kabir and Farid in the Guru Granth Sahib since both these were not Vishnu-devotees. Besides none of the Gurus ever exhorted Vishnu

worship to any of their disciples, nor do we find anywhere that they had ever initiated any of their disciples into the Vishnu-*mantras* like '*Om namo bhagvate vasudeva*', '*Om namo narain*', '*kali krishnya nam*', '*ho ramay nam*' and the like. That is why no Vishnu-*mantra* had been prevalant among Gurus' devotees. Hence Gurus were not Vishnu worshippers.

6) If, indeed Gurus were not propounders of Vishnu-worship, why at all did they proclaim —

Ram Japo ji aise aise.
Dhru prehlad japeyo har jaise. (*Gauri*, Kabir ji, p. 337)

Meaning

[Meditation on Lord in the way it was done by Dhru and Prehlad.]

And

Kaho Nanak abb ot har
Gaj jeon hot sahai (*Salok Mahalla IX*, p. 1429)

Meaning

[Saith Nanak, O Lord thou art my only Refuge,
Now save me, as Thou saved Gaja Thy Devotee.]

In other words why at all Gurus resorted to *Puranic* themes.

EXPLANATION

This can be understood by comprehending the real import of the *Pauri* (XXXVII) portraying *Karm Khand* (*Jap Ji*). Herein the mode and reward of Ram-Bhakti has been identified —

Karam khand ki bani jor
Tithey hor na koi hor.
Tithe jodh mahabal sur
Tin menh Ram riha bharpur
Tithey seeto seeta mehma mahe

Ta ke rup na kathne jahe
Na oh mare na thage jahe
Jin ke Ram vaseh man mahe
Tithe bhagat wasey ke loa
Kareh anard sacha man soe
Sach khand wasey nirankar
Kar kar wekhe nadar nihal
Tithey khand mandal warbhand
Je ko kathey tan ant na ant
Tithe loa loa aakar
Jiv jiv hukam tive tiv kar
Vekhe vigse kar vichar
Nanak kathna karra saar. (*Jap ji*)

Meaning

[In the Sphere of Grace, it is all Oneness,
No other is there, no otherness.
There His mighty heroes hive
Filled by Him, in Him alive.
Devotion – bound in praise they dwell,
Their peerless beauty no words tell.
They die not nor deluded be,
In whose mind resides He.
Votaries from all worlds there reside,
In Perpetual bliss their minds abide.
In the Domain of Truth, the Formless lies,
He creates and watches with Loving Eyes.
All regions, worlds, galaxies there lie,
Their endlessness doth description defy.
Therein are habitations and forms all,
As He commands so doth it befall.
He surveys and smiles musing with-all,
Nanak, its description is hardest of all.]

EXPLANATION

For travelling through the successive stages of life such as *Brahmcharya* (celibacy) House holding stages, and for ensuring beneficent, elevating and worthy deeds at appropriate occasions, material means of comfort or material wealth are essential. The community or society which is bereft of such means thereby itself being dependent and subordinate (to others) cannot fulfil such beneficial obligations. So also it cannot undertake the rectification of path finders, educationists and the learned in the appropriate manner. Not only this, even for leading a smooth comfortable worldly life with self-respect, in society, there is no escape from the necessity of requisite wherewithal.

Further all the worldly estate, all the wealth, etc., is available only with prowess. How can one who lacks prowess hope to acquire these material resources ?

Bal Chhutkio Bandhan pare
Kachhu na hot upae.

(*Salok Mahalla IX, Dohira*, p. 1429)

Meaning

[My Power is shattered and I'm Fettered : and, lo, there is no escape.]

For a blissful life physical prowess, spiritual power, power of learning, and worldly wisdom are very essential. Whosoever commands these powers, automatically acquires social prowess since these (aforementioned) powers constitute its foundation; and one possessed of social prowess finds no difficulty in acquiring these material comforts.

Bal hoya bandhan chute, Sabh kichhu hot upaye.

(*Salok Mahalla IX, Dohira*, p. 1429)

Meaning

[My Power has returned : my Bonds are gone, and all the Doors are opened upon me.]

It is the bounden duty of every self-respecting person, society or sect to maintain each stage of life in its desired form and for fulfilling the beneficent obligations of each stage at the appropriate occasions, to resort to the only available means, namely prowess. To emphasise this message, the *Karm Khand Pauri* (XXXVII) opens —

Karm khand ki bani jor,
Tithe hor na koi hor.

Meaning

[In the Sphere of Grace is all Oneness,
No other is there, no otherness.]

The message of the hymn is that more prowess one has at his command, in the same proportion is his comfort based status, just like one who owns one *lac* is called *lakhpati*, with one *crore* (*karorpati*); similarly are, the epithets jurisdiction based, i.e., *Deshpati*, *Senapati*, *Rashtrapati* and so on. Outwardly, those (titles) denote individuals. In essence, however, they also symbolise their status and access to comfort. In sum, for comfortable existence prowess is the means. In *Rigveda*, Vishvamittar Rishi son of Gandhi, prayed to Lord this like —

Balang dheha tanushu no
Balminder ! andwtaso na
Balang to kaye tanyay jeevse
Savang he balda : Ase. (*Rigved*, 3-53-18)

Meaning

[O Supreme Comfort dispenser ! Provide prowess to our bodies, to our senses (horses), to our progeny for comfortable living.]

You are verily the dispenser of prowess —

Tithe jodh mahabal sur
Tin meh Ram Raheya Bharpoor. (*Jap ji*)

Meaning

[There His mighty heroes hive,
Filled by Him, in Him alive.]

In other words, in whose existence, these qualities of Ram Chanderji have been inculcated. As per *Sutras* of *Yog Darshan* —

Baleshu Hasit Bladeene. (*Pad* 3, *Sutra* 24)

Meaning

[One who dwells on the prowess of powerful animals like elephant, tiger, lion and meditates on the same with dedication acquires the mantle of these animals.]

Sri Ram is deemed as superb among the gifted as per Indian traditions. The warriors who ponder over the prowess of Sri Ram, inevitably turn prowess-masters like him; their worldly resources shall match that of Sri Ram. (So) every human being should emulate the superb model of Sri Ram in this realm thereby imbibing his qualities of conduct, prowess, and worldly wisdom. Same is the substance of Guru's hymn —

Tithe seeto seeta mehama mahe
Ta ke rup na kathne jahe. (*Japji*)

Meaning

[Devotion – bound in praise they dwell,
Their peerless beauty no words tell.]

Na oh mareh na thage jahe
Jin ke Ram waseh man mahe. (*Japji*)

Meaning

[They die not nor deluded be
In whose mind, resides He.]

Tithe bhagat wasai ke loe
Kareh Anand Sacha man soe. (Japji)

[Votaries from all worlds there reside,
In Perpetual bliss their minds abide.]

Sach khand wase Nirankar
Kar kar wekhai nadar nihal. (Japji)

[In the Domain of Truth the Formless lies,
He creates and watches with Loving eyes.]

Something identical is implied in the following lines in *Chhandog Upnashid* (Chapter VIII, Section I) —

Ath yade dang asiman
Brahm pure dehre pundrikang wesam.

Meaning

[In Brahm's this abode (the deed-deserving human body) in which there is a subtle – lotus like abode wherein the Omniscient Lord dwells'. The internal ware of that abode, is deserving of meditation and (we) ought to yearn for realising it. Lord abides in the hearts of one and all but ordinary mortals remain unaware of its presence whereas *Karm-Yogis* realise it. This is the import of the first line of this *Mantra*.]

In *Sidh Gosht*, (colloquy with recluses) Guru Nanak argued with *Sidhas* about *Heart* and *Nabh-kamal* (a lotus like centre of consciousness located near the navel in the abdomen), Sidhas ask —

Ja eh hirda deh na hoti
Tau man kaithe rehta
Nabh kamal asthambh na hoto
Ta pawan kawan ghar sehta.

(*Ramkali Mahalla I, Sidh Gosht*, p. 945)

Meaning

[When the body and the heart were not,
where was then the mind,
Yea, when the lotus of the navel supported not the breath,
then where did the breath abide ?]

Guru ji's reply was —

Hirda deh na hoti audhu
Tau man sunn rahe bairagi
Nabh kamal asthambh na hoto
Ta nij ghar basto pawan anuragi

(*Ramkali Mahalla I*, *Sidh Gosht*, p. 945)

Meaning

[When there was no human body nor heart, the mind abided in the Absolute Lord in Detachment.
When the lotus of the navel supported not then it abided within itself Imbued with Lord's Love.
The Lord abiding in that Lotus-like Awareness State, having created the universe glances at it with pleasure.]

This is the import of the second line.

Tithe khand mandal war bhand
Je ko kathe tan ant na ant
Tithe loa loa akaar
Jiv jiv hukam tive tive kaar,
Vekhai vigsai kar veechar
Nanak kathna karra saar.

(*Japji*)

Meaning

[All regions, worlds, galaxies there lie,
Their endlessness doth description defy.
Therein are habitations and forms all,
As He commands so doth it befall.

He surveys and smiles musing with all,
Nanak, its description is hardest of all.]

Although in *Chhandog Upnashid* (Chapter VIII) and *Gita* (Chapter VIII) the abode of Brahm realisable through *Uttrain Marg* is said to be '*Brahm Lok*' but there too one who attains salvation in his life time enjoys the pleasures of father-son, mother-son relations conceptually, and, therefore, every one's own lotus-heart is *Brahma Lok* or *Sach Khand* as per *Gurbani*.]

In case someone is sceptical about the entire Universe being contained in Supreme Consciousness, as to how was it likely, what can be said (in reply) is that He is infinite, that is, greater than the greatest. His true World, encompasses every domain of the Universe, that is, all the Realms of Formless Beings, wherein every thing that is happening as is being ordained by him. Karam Yogi who had realised this Being, knows it first hand; in his inner consciousness is precisely located (all this). That is why he is (simultaneously) bestowed with a vision of Three Ages. When this prowess – endowed personage (even) after acquiring infinite resources remembers Him (or does not get conceited) and remains glued to Him while discharging the obligations of various stations (*Ashrams*) of life with sense of duty, he is looked upon by True Lord with pleasure since he enjoys his progeny performing their *Ashram* functions in spirit of Duty. By the Grace of Lord, their affluence gets augmented day by day. He is true Father-Mother, extraordinarily Bountiful and Blissful; Unattached and All-Supreme-Bestower. His Blissful Form which is visible only to *Karm Yogis*, is beyond the jurisdiction of (five) senses, beyond thoughts and language. His depiction is beyond human capacity.

(*Nanak Kathna Karara Saar*) (*Japji*)

Meaning

[Nanak its description is hardest of all.]

The allusion to "*Ram japo ji aise aise – dhu prehad japio har jaise*" denotes that just as saints like Dhru and Prehlad meditated *Satgur*

Parsad Hari with persevering dedication and love, thereby realising/ fulfilling their heartfelt desires, same way you (we) too with utmost devotion meditation dwell on the Formless *Satgur Parshad* and realise your/our deep felt wishes.

7) If it is conceded that as per Sri Guru Granth Sahib, whereas for Accomplished Saints, Lord's Formless (*Nirgun*) Omnipresent form (is deemed apt) but for the Medium (level) Saints His manifest (*Sargun*) form is suggested for meditation, then do all the doubts about 'Hari' and 'Ram' connoting Lord's Formless (*Nirgun*) and Manifest (*Sargun*) personifications not stand removed ? Is this not the Gurus' teaching (*Gurmat*) ?

SOLUTION

Esteemed Ones !

No, it is not *Gurmat* but *Manmat*, i.e., only a delusion, since had the *Purana* scribes adhered to the aforestated stance, it could have possibly been deemed as *Gurmat*, but they too have, on the contrary 'created' numerous Lords. Take the instance of *Shiv Puran*, wherein Brahma, in contradistinction to *Upnashid*'s depiction of him as Lord's Principal Regent, had, instead, depicted him getting sexually intoxicated qua Parvati while solemnising her marriage with Shiv Vishnu ji had been projected as having become a *Narsinha*, assuming the role of Shivaji's 'Sharbh' named bird, tears apart Vishnu with his claws, since Shivji had to avenge the death of his disciple Harnakhash; *Shiv Puran* had (thus) not spared even Shivji and a most vulgar episode, pertaining to *Daru-Forest* had been foisted on him, although the author intended to show that Shivji is Lord and is Master to all. In *Katak Mahatma*, Vishnu ji is shown to be deceitfully ravishing the modesty of Bindra, spouse of demon Jalandhar, and after having been cast away by Bindra is depicted to be rolling like an insane person in her pyre's ashes. Such like anecdotes of *Puranas* distorted the perceptions of persons like Saint Tulsi Das since he, in his epic creation *Ramayan* had accepted the authenticity of the above episode and had conceded

his god Sri Ram as having been created in consequence of Bindra's curse —

"*Chaupai*"

Tasu shap har keen parmana
Kautik nidh kirpal bhagwana.

(*Ram Charitra Manas, Baal Khand*)

Meaning

[The Lord Bountiful Reservoir of marvels,
(thus) accepted the curse of that lady.]

Thus in *Puranas* too, Sri Ram had been shown to be a god other than Vishnu and abiding in the mortal world. Vishnu, not having been deemed as Principal Regent of Lord, had, instead, been accepted as a god abiding in Heavens. In *Brahm Vaivart Purana*, Sri Krishan having been (similarly) deemed as a god distinct from Vishnu, his abode, *Golok* had been stated to be fifty *crore* measures above the Heavens. The pseudo-poet scribes of *Puranas* were dead-set upon projecting numerous "gods" and spared no efforts to establish the supremacy of their "own" god by virtue of his abode being in a "still higher" domain.

All the gods of Vaishnavites were humans, but according to Gurus' teachings neither is God more than one, nor is there any Lord embodied in human visage.

Accordingly, it is propounded in *Gurbani* —

Ekam ekankar nirala
Amar ajoni jati na jala
Agam agachor roop na rekhya.

(*Bilawal Mahalla I*, p. 838)

Meaning

[The One Supreme Being is the one Detached,

And Immortal, not born from the womb,
Casteless and Uninvolved.]

That is what Lord is. Hence, any kind of "duality' in this regard, that is its Formless personification (*Nirgun*) for Super-Devotees and Manifest one (*Sargun*) for Medium-Devotees, is not at all consistent with *Gurbani*. As per Sri Guru Granth Sahib, the kind of bliss attained by meditating upon Vishnu ji or his prophets like Sri Ram Chander and Sri Krishna, simply denotes that one whose mind gets absorbed in any personification of Lord, his wishes start getting fulfilled by that very striving. The only purpose of instancing such writings is that as the Vishnu devotees, by meditating upon him were able to fulfil their desires, same way one could attain his goals by dwelling upon the Formless One. Hence these hymns do not at all aim at persuading the Gursikhs to worship gods like Vishnu, since this great scripture prescribes dwelling upon the Eternal Being only, and none else.

THE EPILOGUE

To conclude (this phase of the writing) I have striven to make an humble attempt to encompass only the broad contours of Sri Guru Granth Sahib to highlight its totally blemish-free character, which had blazed a unique trail to guide us all, since it is not only difficult to expound on its holistic beneficence, but well nigh impossible.



PRAYER

1) *Sukhmani Sahib* is a chapter or section of Sri Guru Granth Sahib. This writing has the potential of inducing the supreme bliss. I would recommend its recitation full or in part in the ambroisal moments of the early morning besides *Jap ji Sahib*.

2) Animal/bird species are birth constrained, and hence incapable of changing their mode of existence in any manner. But the humans are goal-oriented. Hence a human could transform his life style in the manner desired by discriminating between virtuous and obnoxious associates, and between rationality and way-wardness. We should appreciate humans solely on the criteria of their virtuous or evil deeds, and not at all on their status of birth. This is the message of Sri Guru Granth Sahib.

3) *Gurbani* does not recognise any superiority – inferiority based on the gender of a person – hence the devotees of *Gurbani* should be committed believers of gender equality.

4) Any one making religion a business, had been stigmatised by Guru ji as a *thief* and a *swindler*. (Hence) to associate with such a person is not appropriate for a disciple of Guru. Everyone ought to make his living by virtue of physical, spiritual or intellectual efforts.

5) According to Guru's teachings a recluse is prescribed abstention from marriage, acquisition of movable or immovable property and other pecuniary pursuits. In such affairs it is not uncommon to get involved in court proceedings and in that process the 'Swamiji's' have to beg for justice from (even) a lowly placed judge. This is shameful. Besides if one were ultimately to get embroiled in mundane controversies, why then abandon the

household (*Grihsth* Ashram) which is deemed as righteous. Ideally, recluses should refrain from transgressing into the domain (alluded to above). In the alternative people should shun these imposters.

6) According to Gurus' teachings to stay nude or without food carries no merit, Nay, it is hypocrisy. Neither should we ever think of being like this, nor should we honour such persons.

7) Gurus' devotees must shun articles of addiction like wine and tobacco. I believe that the propounders of religion must totally abstain from liquor since they are verily Gurus' chosen followers. Since our Gurus had accorded a status of honour to ancient scriptures in *Gurbani* as far as they are truthful and beneficent, so should we respect these writings, consistent with the spirit of Gurus' message. Gurus had taught us to adopt a prudent attitude towards these scriptures instead of being blind followers of superstitious practices. We should strive to come upto the exhortations of our sublime inner selves.

I shall wind up this disquisition with the hope that you all recite supreme hymns of *Gurbani* without fail, continuously and strive to live according to its tenets —

Gurbani gawo Bhai,
Oh safal sada sukhdai.

(*Sorath Mahalla V*, p. 629)

Meaning

[Recite *Gurbani* O Brother !
(And) attain ever-abiding Bliss.]



SUPREME DHARMA – KHALSA PANTH
JUXTAPOSITION OF SIKH DHARAM AND HINDU DHARAM OF BRAHMINIC SCRIPTURES

Esteemed Readers,

Some people are projecting Sikh way of life simply as Hindu dispensation as per Brahminic scriptures To allay such misconceptions is the object of this writing. I trust you all would peruse it dispassionately.

According to Brahminic writing *Manu Simriti*, Brahmins' sacred thread (*Janeu*) ought to be of cotton fibre, that of Khashtriya of jute, and that of Vaishya woollen. Brahmin shall sport the hyde (skin) of a black-deer, Khashtriya of a red one, and Vaishya skin of a he-goat. There are distinctive modes prescribed even for taking water, superior or inferior for these three castes. All through the religious writings,. Brahmin enjoys the most privileged position.

Devi worship, recitation of sacred hymns and the prescribed rituals are open only to those sporting the *Janeu*, and are totally inaccessible to non-bearers of the sacred thread. Shudras and females are not taken into account in the matter of *Janeu* dispensation; these privileges are denied to them. Shudra (who) in order to enjoy his (present) life, must serve the three (higher) orders, and for the 'next' life's comforts only serving the Brahmins is his prime obligation. Regarding females, the service of husband while he is living, and after his demise to live for her life time at starvation diet of tuber, etc., and all the time uttering 'Husband', 'Husband' *ad infinitum* is ordained.

Hari and Ram both are missing in *Manu Simriti*. That is why no provision had been made therein about the imperative of dwelling on these Names.

Simritis too have abstained from providing a mode of performing worship for the *Janeu-less*, i.e., those not entitled to the sacred thread. Females and Shudras are not permitted to perform any ritual in respect of their benefaction in the world beyond. So also there is no allusion to recitation of Names like *Hari* in *Simritis*. Above all, a person not sporting (eligible) for *Janeu* stands divested of the privilege of Lord's Meditation.

Guru Nanak, apparently irked by such inhumane stipulations of *Simritis* attacked the practice of *Janeu* deeming it as the root cause of all these inequitable prescriptions and constraints. It is best brought out in Gurus' discourse addressed to the Brahmin who had come to his house to initiate him into *Janeu* —

Daya kapah santokh soot
jat gandhi sat watt
Eho janeu jea ka
hai ta pande ghatt.
Na eh tute na mal lagge
na eho jale na jaye.
Dhan so manas Nanaka
jo gal challe pai (*Asa di Var*, p. 471)

Meaning

[Compassion is the cotton, Contentment the thread, of Continence the knot, and of Truth the twist. This indeed is the sacred Thread of the Soul, O Brahmin, put it on (me), if you have one on you. For it breaks not, nor is it soiled, nor burnt, nor wasted. Blessed are those, Nanak, who wear it on their necks.]

But I (Guru Nanak) will not wear a *Janeu* which —

Chaukar mul anaya beh chauke paya
Sikha kan charraya Guru brahmin theeya
Oh mua oh jhar piya vetaga Gya. (*Asa di Var*, p. 471)

Meaning

[For, four *Kauris* is the thread bought and wears it (the twice born) in the sanctitified square. And wisdom is whispered into his ears and the Brahmin becomes his guru. But when the man dies, the thread is burnt, and bereft of it, man goes into the Yond.]

Among (his own caste of) Bedi Kshatriyas, there was the practice of killing a he-goat and eat its meat. On this Guru ji said —

Tag kapaho katiye bahman watte ae
Koh bakra rinh khaya sabhko akhe paye
Hoe Purana sutiye bhi-phir payeeye hor
Nanak tagg na tutiyee je tagg hove jor.

(*Asa di Var*, p. 471)

Meaning

[(And yet) the Brahmin twists the thread spun out of cotton, And killing and cooking the he-goat, he eats it and says he to all : "O, wear ye the sacred thread." When the thread wears off, it is exchanged for another. But it would break not, Nanak, if the thread had power.]

Guru ji flatly refused to wear a *Janeu* that will break. Having been rendered speechless, he (Brahmin) quietly left for his abode. Guru ji thus neither wore *Janeu* nor accepted the Brahmin as a Guru. That is why His Devotees (*Sikhs*) do not countenance *Janeu*.

The entire ritual-complex of Hindu religion revolves around *Janeu*. But the Sikh way of life is not only unconnected with *Janeu*, it is rather its antipode. That is why to dub the Sikhs who have a distinct religious ethos as Hindus, is nothing but foolishness.

There is a well known episode that daughter of a Muslim Raja of Bengal fell in love with a Brahmin named Kali Charan. The latter, in order to save his neck had perforce to get tied into marital union through Muslim wedding ritual *Nikah*. He became a Muslim. In the course o

time he assumed the throne. He thence wrote a letter to Benaras Pandits requesting his reconversion to Hindu faith. But those short-sighted Pandits refused to grant his request on the grounds that he (*Kali Charan*) had since been defiled and stood excommunicated. He could not, therefore, be readmitted to the Hindu fold.

After having been confronted with such a rebuff from conceited Brahmins, he reflected that his body which was earlier called a Hindu's, and his same very body was now called Muslim's, whereas no change had occurred in the body; just his name and denomination had changed. He reasoned, "Same body of mine which earlier used to perform *Sandhya* (Hindu worship) now does *Nimaz* (Muslim prayer). I am a *Karm-yogi*. I am unfettered in performance of *karam*. Can't I now do *Sandhya* ? Why not ! (I) can do it. But these mendicant Brahmins are dubbing me, a Raja as defiled, excommunicated. Being a Raja, I am all in all among my subjects. On the other end all the subjects are defiled, excommunicated and at my beck and call. Hence I am not defiled; nay, these very Brahmins dubbing me as defiled are themselves defiled." Being thus highly agitated and enraged he inferred that these persons who recognised as sacred only those who are like them and are born likewise, why should not these perverse conceited Brahmins be exiled from his kingdom, nay, from the world itself. He decided, that while they (Brahmins) are incompetent to modify the name and station of a person, he would demonstrate that he could verily do it. He proclaimed that only that individual in the kingdom shall survive who agrees to get converted from Hinduism to Islam. Having thus ordained, he got countless Hindus done to death for not bowing to his diktat. Consequently, besides sinful Brahmins many innocents too got butchered.

Another anecdote states —

Muslim Emperor Akbar expressed his desire to accept Hindu faith before his Minister Birbal. Instead of giving a direct response, Birbal began soaping a donkey. Akbar asked him what he was doing. He (Birbal) replied that he was

converting this donkey into a cow. Akbar retorted that this was impossible. The expert conversationalist but a naive Birbal replied that if it were so, then it was equally inconceivable for a Muslim to become a Hindu.

May be, Birbal's allegorical portrayal of cow-donkey metamorphosis in the given context was nothing but symptomatic of his naivete since transforming one born as a donkey into a cow is well nigh impossible. But juxtaposed with humans, who are all born alike, to convert them from one way of life to another is always possible, since in changing the faith or belief, body does not (need not) undergo a change. Hence Birbal's parodial (mis) attempt was even more debased than the message of *Simritis*, since in *Simriṭis* there is twelve fold nomenclature for sons —

1) *Auras*	2) *Khetarj*	3) *Dutt*
4) *Kirtam*	5) *Garrotpani*	6) *Apvidit*
7) *Kaneen*	8) *Sahor*	9) *Kreet*
10) *Paunrbhav*	11) *Swayedat*	12) *Saudar*

(Manu – Part IX – 156)

These are twelve sons of these — 1) *Garhtaut Pan*, 2) *Apvidh*, 3) *Kaneen*, 4) *Sahor*, 5) *Kreet*, 6) *Swayedat* – are sired via the other castes and *Varnas*.

1) *Garhtaut Pan* – A woman having sex with many a person, her son or daughter shall be deemed to be of that woman's husband.

2) *Apvish* – When mother, or father or both had renounced the world, the child shall be deemed to be of his foster parents, like Karan and Rishi Muni.

3) *Kaneen* – A child born to a virgin, is the (deemed) issue of maternal grand father.

4) *Sahor* – The foetus in the womb of a bride at the time of marriage

would be of the marrying husband's.

5) *Kreet* – Who had been bought.

6) *Swayedat* – One who yields oneself to someone.

These six sons/daughters belong to the other caste/*Gotra*.

One who is begotten proxywise (*Niyog*) via the soil personified by wife, with the permission of husband or mother-in-law from a strangers loins, that son is called *Khetarj*. That son belongs to the owner of the soil (*Khet*), i.e., the designated husband. In *Simritis*, *Khetarj* son is said to be sired by a man of the same *Kula* (tribe). In the days of *Mahabharta* this (*Nioyog*) was frequently resorted to since with the consent of mother-in-law named Satya Varta, Awalikh, and (mother-in-law) Dassi, in case Dhritrashtar born of (extramarital) union of Vyas ji, besides Pandu aid Vidhur, three in all (sons). Yudhistar, etc., five Pandavas are also believed to be conceived the same way such as —

In *Mahabharta's Adi-Parv* (Chapter 64) there are *shaloks* pertaining to a Narrative that when the legendary Parshu Ram 'cleansed' the world of Kshatriyas, then with the desire to beget sons, sexual intercourse was performed with Kshatriya females. (Bhisham and Yudhishter were told) O King ! That intercourse was performed during the menstruation phase of Kshatriya – females. No Brahmin performed intercourse in this period under lust.

(6) As of result of intercourse by the Brahmins, thousands of Khshatriya women conceived. O King ! Those Khshatriya women give birth to many stout sons and daughters for the proliferation of Khashtriyas.

(7) From such like narratives of *Puranas* it is evident that *Khetarj* son can be of another caste or *Gotra*.

Had Brahmins Kshtriyas Vaishyas and Shudras been so designated on the criterion of physical peculiarities, then a Brahmin would have adopted children simply by identifying them by their own 'identification

iarks' plain and simple. Same would have been done by Kshatriya 'aishya and Shudra. Nor would the *Simritis* had to strive to rationalise e incorporation of progeny from other castes. Hence the nomenclature ke Brahmin, etc., are not derived from physical traits, that is not from irth marks. Nor is it because of the deeds of Brahmins, etc., since a acher is called Brahmin, a fighter a Kshatriya, cattle rarer or trader 'aishya, and the service renderer is called *Shudra*. So these epithets ould be functionally derived. Yet on the contrary a teacher may indeed y dubbed a Jat and Gujjar. Same way farmer and cow-milk traders re called Brahmins Kshatriyas, etc. So also the cooks, watchmen, tensil-cleaners too may be called Brahmins or Kshatriyas. Hence itles like Brahmin, etc., do not derive their legitimacy from the unctional identity either.

No person can assert that none, ever, among his ancestors mated vith a person from another caste to get an offspring in this manner. ince none can have authentic knowledge of all his ancestors in this espect, hence the titles like Brahmin, etc., do not stand legitimised ven on the criterion of progeny from within its own genre.

Of course, the nomenclature is being purportedly perpetuated as eing on the grounds of birth in the particular caste but in the light of ie above this is as spurious just like the birth mark pecularities and unctionally defined identities, and is, therefore, neither here nor there.

If anyone feels himself to be superior on the basis of his ancestry, ie is verily a deluded snob.

If anyone proclaims that a Brahmin is sired only by Brahmin, ind Kshatriya by a Kshatriya, he is totally ignorant of the writings of *Simritis*, and hence naive of n'th degree. If, on the other hand, one ognizant of the contents of *Simritis* assumes Brahmin to be sired (only) y a Brahmin, and Kshatriya by a Kshatriya, that pseudo-scholar too s equally naive since he, while concealing the mode of caste-derivation tipulated in the *Simritis* is playing hoax on the populace. Hence, Birbal, who allegorised birth-derived distinctions via cow-donkey hange in the context of caste-derived categorisation too, was naive to

the extreme.

Sri Guru Gobind Singh ji having delved deep into many such caste-justifying writings inferred that by designating Brahmins as Gurus and by adhering to their '*Dharam Shastras*', it was impossible to conceive of the perpetuation of Hindu way of life. That is why Guru ji, discarding the Brahminic hotch-potch, nay in contradistinction to their *Dharam Shastras,* administered Nectar – *Amrit* to the persons from all the four castes from the same bowl.

This contention had been reiterated by Swami Mahesra Nand ji Maha-Mandleswar (Resident of Surut Girika Bungalow at Kankhal) in his Sanskrit writing *Chatur varnya Bharat Samiksha*, in its second chapter, '*Bharat Viragarganyo – Guru Gobind Sinho*', translated as follows –

> Among the heroes of India the Prime One is Guru Gobind Singh.
>
> He was born in a venerated Kshatriya sect. He was pained by the prevalance of the birth based life long disabilities sanctified by *Shastras – Puranas* of Hindus. He, from day one steered clear of the perverted agonising caste based ignominies. He, instead, initiated the Khalsa way of life, which was futuristic. He messaged to his Sikh disciples hailing from all the four castes to imbibe learning, prowess, enterprise, service, meditation in equal measure without any distinction of any kind, to forge brotherhood and unity through the medium of their familiar language —

Guru ghar janam tumare hoe
Pichhle jaat varan sabh khoe
Char varan ke eko bhai
Dharm Khalsa padvi pai
Hindu Turk se ah niara
Singh mazhab ab tum ne dhara. (*Historical Granth*)

Meaning

[Now you are (re) born in the Gurus' family; and have lost all past caste identities. All four castes are brethren, and have attained the status of Khalsa. This is distinct from Muslim and Hindu; Singh is your denomination now onwards.]

Manas ki jaat sabh ekai pehchanbo.

(*Dasam Granth*, p. 19)

Meaning

[The entire human race is deemed as one.]

Of those chosen of the chosen valiants, Guru among the Gurus, Sri Guru Gobind Singh then propounded thus —

"Weakness is the greatest sin, whether it is physical, intellectual, social or national, be it derived from alien domination, or because of deprivation of wealth, abode or weapons. Whatever be its genesis, cast away all kinds of weakness. Bravery is to be the motto all around. Discipline and high character constitute true power. Hence My Sikhs ! You are all subduers of powerful evil foes. Transform your physiques into stout, healthy and agile ones. For that purpose take wholesome food, cultivate cheerful, calm and enthusiastic disposition. Always rely on God-bestowed prowess and talent. Imbibe fraternal spirit and reorganise the social warp and woof by casting off faults like losing oneself in selfish pursuits and so on. Great scholars had opined that *Singh Shakti*, is *Sangh* (*Panth*) *Shakti* in *Kalyuga*, i.e., the Dark Age.

"For rendering service to others, be always bent upon. Cast off the delusions of numerous Gods and heterogeneous gods – goddesses to dwell on One Lord. Imbibe fraternal unity. You all in unison meditate on God. Always meditate on

Master Lord. Adopt His Name. Give up sloth, and waywardness, and be beneficent-energetic. For worldly sustenance adopt equitable means. For annihilation of the wicked, for protection of the Motherland, bear arms like *Kirpan*. Cultivate prowess of a Kshatriya. Liberate your motherland from the evil subjugation by foreigners."

Thus, Guru Gobind Singh the Accomplished Master made each Sikh to combine in him the knowledge, prowess, wealth and service, i.e., the four talents (traditionally) attributed to the caste hierarchy of Brahmin, Kshatriya, Vaishya and Shudra in the given order.

Thus, as per the exhortation of Swami Maheshwara Nand ji, Mahan Mandleshwar too it is gross stupidity to regard Sikhs as Hindus.

SIKH DHARAM OR BRAHMIN GRANTH HINDU DHARMA ?

According to the *Vedas* the ever true Lord's Name is *Onkar*. This is explained in detail in *Kath Upanshid*, in *Prashans*, *Mundak Mandu Katha*, *Taitrya*, *Chandyog*. In *Manu Simrti*, it is stated that all the ritual system of *Vedas* is mortal, only *Onkar* is eternal. In other words (*Onkar*) is the medium of realising Brahma as mentioned in *Kachhrenat* Sarv (*Manu* A: 2, *Shloka*/84) – *Putar Roop* of *Upnashid Brahm Sutra* – through *Onkar* only the inculcation of Brahm Awareness is the supreme way. As also in *Brahm Drishtirut*, that is (*Brahm*, Chapter IV, *Pad* I, *Sutra* 5) *Yog-Darshan* rather *Onkar* is emphasised as the only way of meditating on Lord (*Yog Pad* I, *Sutra* 27).

In *Putri Rup* descendent of *Upanshids*, i.e., *Bhagvat Gita* too the Prime Personification of Lord is recognised as *Onkar*, just as in *Gita*, Chapter VII, *Shloka* VIII, Chapter VIII, *Shloka* 13, Chapter IX, *Shloka* 17, Chapter X, *Shloka* 25, Chapter XVII, *Shloka* 23, there is explicit exposition of *Onkar*. In earlier scriptures also there is exhortation to meditate on *Onkar*.

Yet in *Vedas*, *Simritis*, *Shastras* and *Bhagwat Gita*, neither Ram nor Hari are highlighted as the prime personifications of Brahma nor do they occur among the *Gaun* names of Brahma. That is why there

is no exhortation in these scriptures to meditate on these two Names.

Sikhs, while opening with the recitation of any hymn utter *Ik Onkar Satgur Parsad*. This is Sikh religion. But in utter contradistinction to *Vedic* dispensation, *Puranic* followers while starting *Veda* recitation too utter "*Hari om sehsa seersha*" that is (they) prioritise *Hari which* is a *Puranic* innovation and *Om* recognises this *Vedic* Name as *Gaun*. Many a pseudo-scholars inscribe Hari-om at the beginning head of *Vedas* (admittedly) an "*unvedic*" practice, and many a 'committed' *Puranic* followers while proclaiming *ad infinitum* that 'my belief is as per *Vedas*', still regard the inscription of *Onkar* in that context as blasphemy. This is Hindu *Dharma*.

To meditate on a Formless Bodyless and Ubiquitous True-Blissful *Satgur Parshad* is Sikh *Dharma* and on the contrary, to accept heterogeneous entities as 'Lords' as per the exhortation of their various *Acharyas*, is Hindu *Dharma*.

So, to follow Sri Guru Granth Sahib is Sikhism and on the contrary to follow other writings, like *Vedas* followed by endless series of scriptures is Hinduism.

To recite *Japji* in the morning and *Rahras* in the evening hours is Sikhism, while to keep on adding newer and newer writings in addition to a plethora of scriptures hinted above under the titles of *Satotras* for the purposes of the recitation and (in addition) numerous *Artis*, is the mode of worship among Hindus.

To set up Gurdwaras from village to village for dissemination of the message of Lord's worship is Sikhism, whereas to array, besides the idols of gods, the images of dead persons in temples and to worship all *en-masse* is Hinduism. Going still further, to instal marble statutes of dead mortals, and worship them over and above the gods, to bestow offerings to these to be later partaken as '*Parsad*' thereby elevating the personifications of lay mortals higher in ritual status than even Shiv and Vishnu is Hinduism.

To institute newer and newer shrines of *Guga* Pir and to perform

his *Shradhas* instanced in village Dakaundha where at a new shrine Vaishya devotees make offerings to *Pir Khana* and partake the left over as *Parsad* besides worshipping of crows; then like in *Gau-Ghat* across the Budha Nala (rivulet) in Ludhiana a Pir's shrine had been instituted. Before 1947, both Hindus and Muslims used to resort to that zone (including the spot) for easing themselves since there was nothing even suggestive of a grave. After the emigration of Muslims (in 1947) a Hindu Vaishya raised a boundary wall and installed a Pir's 'grave' adding a small garden to it as well. Every Thursday Hindus pilgrimage the fair in great numbers. Drums are beaten there. In Ludhiana itself a number of such graves had emerged as pilgrimages for Hindus. This is Hinduism.

However, with the onset of *Satyug* – the Age of Truth envisioned by the Gurus, shrines like the above shall not be worshipped. None would smoke *Sulfa* in Gurdwaras. The places where Sri Guru Granth Sahib had been eclipsed, the same shall be re-enshrined there. None defying Sri Guru Granth Sahib shall be happy. This is my conviction.

Anyone masquerading as Guru Nanak needs be thrashed is Sikhism. In juxtaposition, to masquerade as gods-goddesses and then sing and dance (in that apparel) for soliciting alms by exploiting others' devotional feelings, to pay obeisance to that mendicant, serve him offerings and partake the leftover is Hinduism.

To institute and run community kitchen (*langar*) dedicated to the Gurus elevates them to be the benefactors. Nowhere Gurus are projected as mendicants since in most of the Gurdwaras *Krah Parsad* (sweet pudding offering) is not resorted to every morning but only on *Amawas* (Dark-night) and *Sangrand* (first day of the month according to Bikrami Calendar). Inferentially Gurus are not dependent on offerings as *bhog* to be partaken. That is why no demand is made on the populace for Gurus' offerings. To offer fruit to them and partake *Krah-Parsad*, is Sikhism. In contrast to keep on demanding clothes for dressing and ornaments, for make-up in the name of gods-goddesses and inferentially project these ritual objects as destitute beggars is Hinduism.

Among Sikhs wedding is solemnised by four rounds of Sri Guru Granth Sahib while reciting the "Four *Lanws*" or by an *Ardas* before Sri Guru Granth Sahib with relatives - families of both the would-be spouses. This is Sikhism. Totally negating all this is Brahminic dispensation, since the present day Brahmins had (shrewdly) substituted '*Trin Chhayad*' (cutting a stick) as a surrogate for killing a cow in this ritual. This implies that this "dilution" of the pristine ritual is only a concession to expediency and the former practice (of cow killing) shall again be resumed when the cow-worshippers are no longer ascendent. This is Hinduism.

One who takes wine after partaking of *Amrit* (Baptism) is deemed as cursed. He can reclaim his earlier status (only) by pledging to shun wine in future and getting re-baptised. This is Sikhism. However, in Hinduism the contrary is practised.

It is so because Bhariron (god) who rides a dog (!) and who, in order to partake blood and wine is sporting a human skull, he or others (that is) Durga's followers who sport a string of human skulls around the neck while holding a human skull to drink blood and wine, to propitiate him or Mahadev by offering meat of he-buffalo and birds with wine and (a Brahmin) who partakes the leftovers is deemed as the most revered Brahmin. This is Hinduism.

As in the hymn '*Eka mai jugat viayee*' (xxxth *Pauri* in *Japji*). Lord is deemed as '*Mai*' so also "*Pritham Bhagauti simmar kai, Guru Nanak layie dhyae*" (After worshipping Lord, Guru Nanak be remembered) – the way *Ardas* (the concluding prayer while standing) Lord is personified as Bhagwati. But to assign Bhagwati the status of a goddess in this context is naivete, since in *Adi Sri Guru Granth Sahib* there is (absolutely) no allusion to a goddess named Durga for worship or meditation. Hence to regard Bhagwati as Lord is Sikhism. However, on the other hand in Hindu scriptures a women named Durga is designated as Bhagwati. This is Hinduism.

To feel anguished on deprivation of worshipping the birthplace of Guru Nanak, that is Nanakana Sahib (thanks to the politicians) and

to pray for restoration of unhindered pilgrimaging thereto, is Sikhism. In contrast not even to pay heed to similarly, circumstanced, Hindu pilgrimages such as *Katakhas Raj* is Hinduism.

The re-establishment of control over management of Gurdwaras by rescuing them from the clutches of the wretched (*Mahants*) having resulted from the weakness (or weakness) or internal bickerings with prowess is a fact of history as in case of Gurdwaras at Anandpur Sahib (for instance). On the contrary to approach the Courts for similar purposes while day-dreaming of regaining Hindu Temples as in case of birth place of Ram Chander ji in Ayudhya (purportedly) occupied by a Mosque and (likewise) at Mathura at Sri Krishan birth place Hindus are litigating with Muslims *ad infinitum*. Some of the self-willed devotees, finding temples like Vishavnath barred to the Dalits had replicated 'Vishavnath' Temples as substitutes. This is Hinduism.

In city of Kaithal (Haryana), most of the Hindus are not cognizant of the factum of existence of a Mosque erected by displacing a temple at the birth spot of Hanuman. At a place about 18 miles from Jubbulpore (Madhya Pradesh) adjacent Narbada river, there exist 64 idols of *Yoganis* (female yogis). These idols stand mutilated, that is, in case of some ears had been knocked off, in some nose and breasts in some others. While Pandits solicit donations from the laity in the name of these idols, but do not get the damage rectified , an utterly shameless conduct to say the least ! Such Brahmins too are revered among the Hindus. It is an enjoined obligation of Kshatriyas and Vaishyas to get these idols recitified and to protect them even by risking their lives. However, to extract selfish gains in the name of these pilgrimages is the *Dharma* of these mendicant Brahmins.

In Guru Granth Sahib there is no suggestion to fast by starving oneself. Rather on the contrary, the foregoing of food, etc., is stigmatised – *Chhodeh ann kareh pakhand – Na sohagan nah ohe rand*, i.e., such a kind of person is neither fish nor fowl, neither here nor there. This is Sikhism. In juxtaposition, in Brahminic writings such fasts are prescribed for both the sinful and sin-free. Consequently

many a persons just out of fear of the "multitude" have to go through the ordeal. This is Hinduism.

Sikhs, on occasions like the Birthdays of Gurus prepare *Karah Parsad* in a big way in Gurdwaras besides community food (*langar*) and share the same with the populace. This is Sikhism. To the contrary Hindus resort to fasting on occasion like the birthday of Sri Krishan. They sustain themselves for a day plus night in agony. To equate those adhering to rituals totally anti-thetical of those among the Sikhs, by designating Sikhs too as Hindus is naivete of extreme degree.

Be it called the prescriptions of Brahminic scriptures or (alternately) Hindu way of life, it amounts to the same. According to "*Ashtayayee vyakaran's td-dheete tadved*" (4-2-59) named *Sutra* Brahmin is defined as under —

> "Tatt denotes, *Vedic* learning. Adheete, studying, '*Tatt*' represents Blissful mind and *Ved*, the subject. The import of this hymn is that one who knows "*Sat Chit Anand*" Brahm is called "Brahm". Hence Brahmin is one who is learned."

It is stated in Brahminic writings that one ought to donate to Brahmins. This canon of the scriptures is universally accepted, and is being practised. Payment of salaries is also called 'donation'. This (latter) principle is followed in Gurdwaras as well. That is why it is ordained in (Guru Granth Sahib) —

Chahun varnan ko dey updes
Nanak us pandit ko sada ades. (*Sukhmani Sahib*, p. 274)

Translation

> [The person, delivers the same message to all the four sects of society (according to system of four *Varnas*) deserves our praises. O Nanak ! My salutations to such a learned person (*Pandit*).]

So also

Beej mantar sarb ko gyan

Chahun varnan meh japai jo naam.

(*Sukhmani Sahib*, p. 274)

Meaning

[The basic foundation of all principles is true knowledge, and anyone of the four sects (castes) could meditate on True Name.]

But contrary to this Brahminic scriptures ordain that Brahmin be considered as worthy of worship right from his birth. The, donation to Brahmin is transmitted to one's ancestors via their agency. They (ancestors) are thereupon gratified and fulfil all the desires of the donor. This principle purporting to be a mode of emancipation is not universally accepted, and hence not accepted by the Gurus. (Besides) this principle was responsible for turning the heads of many a valiant kings. They, in order to reap the harvest of indulgences like elephants horses, extremely charming females after their demise, were allured to donate their own charming women to the Brahmins. Later, however, the donors started seeking return of such gifted objects from Brahmins after parting with anyone item demanded by the latter as a surrogate for the originally donated one.

Gaya's king 'donated' his extra-charming Rani to Pandit. Rani was got delivered at Panda's residence. She stood on the upper most roof of Panda's house. Raja strived to retake her by offering the substitute – donation as per the asking of Panda. But even then the latter declined to return her. Rani was listening to the conversation of the two. Raja went back to his abode dejected. Rani kept on standing on the roof till she could see Raja. But the moment she lost sight of her spouse she committed suicide by falling headlong on the floor.

This tragedy created an uproar among the populace and this form of "donation", violating the sanctity of marital bonds with one's spouse as envisaged in the scriptures, was abandoned.

Many a ritual keyed on aggrandising proclivities (of Brahmin)

were given a go-by, but Gurus deemed the message contained in *Vedas* exhorting meditation of Lord and means of attaining knowledge worthy of emulation and compiled a scripture of the finesse of Sri Guru Granth Sahib which, while forsaking obnoxious practices like, rituals, contains the message of worshipping One Lord. This Adi Granth is the Granth of Sikhs. Sikh Panth was instituted to take care of Guru Granth Sahib and disseminate its message. Hence it behoves the Sikhs to take care of Sri Guru Granth Sahib at the cost of body mind, and wealth. In the care and defence of Sri Guru Granth Sahib lies the care and defence of Sikh Panth. Had Sikh Panth just been a synonym of Hindu Dharama there would have been no occasion for Gurus to compile the Granth.

Had Gurus countenanced being Hindus, why at all they should they had ordained – '*Hindu Turk te Rahe nyara*' to Sikhs.

Had it been possible to protect Hindu faith while remaining in Hindu fold, then why at all Gurus had resorted to initiating a third alternative designated as Sikh Panth. Thus (finally) to deem Sikhs who are committed to a different faith as Hindus is utter naivete.



WHO AM I ?

Dear friends,

Sixth *Shastra* called '*Brahm Sutra*' *was* authored by Ved Vyas. Its third chapter, second part's = *Ashudh mit chet na shabadat* is twenty fifth *Sutra*. Its interpretation as per *Shankaracharya* reads – In case you have any reservations denoting the animal sacrificial – killing as sin, be clear conscienced since animals killing is as per *Shabdat Veda* (25). Hence in *yagya*, to partake meat of a he-goat, donkey, horse, cow and even of man is *Dharama*, (which) by virtue of being sanctified by *Vedas* and *Shastras* is classic (*Sanatan*) *Dharam*. This is what is enunciated by none else than Ved Vyas ji and Shankracharya.

In third chapter of *Manu Simriti* it is stated that in a *shradh*, by feeding a Brahmin on wild- swine, and wild he-buffalo the ancestors remain satiated for 10 months, fed on the meat of a tortoise for eleven months, long-eared white he -goat's meat for twelve years. If fed on the meat of a rhinoceros or black he-goat the ancestors remain satiated for ever, implies that they become immune to thirst and pangs of hunger. This exhortation being as per the *Dharam Simrities* is *Sanatan Dharma*. The same is the thesis of Ved Vyas and Shankracharya.

According to *Paraskar Greh Sutra*, Chapter I, Section III, to welcome the spouse in marriage cow-slaughter is to be performed while reciting *mantras* like Mata Rudranang, and to feed the beef is of supreme significance. This practice (also) being ordained by *Dharam Smarat Sutras* is *Sanatan Dharma*. Same is the belief of Ved Vyas and Sankracharya. But being scared of cow-worshippers, this ritual had been substituted by cutting a stick, which, strictly speaking, is not

Sanatan Dharma being violative of *Smarat Sutras* since this (substitute) practice is spurious.

As per *Tantras* and *Puranas* Durga and Shankar had to be propitiated with meat and wine. This being in accordance with *Tantras* and *Puranas* is *Sanatan Dharma*. This had been agreed to by Ved Vyas and Shankracharya. But the fear of opponents of animal-killings had propelled the ritual masters to substitute the said offering with *Krah Parshad* (sweet pudding) cutting the coconut assuming it to be 'living' or to cut an animal image made of Mash floor in the like manner, is not *Santan* Dharma being violative of the stipulated food of Durga and her carrier tiger.

Having become seized of the blemishes inherent in *Vedas*, *Shastras*, *Purana*, *Tantras* I have forsaken these scriptures. Only *Adi Sri Guru Granth Sahib*, being blemish – free and being benefactor of mankind had been adopted as my *Dharam Granth* and I deem myself as a Sikh of Guru Nanak Dev ji; that is, why I am Gurus' Sikh.

Yours own,

Ram Tirath, *Dandi Sanyasi*

Asu (*Samvat*) 2031
(Oct., 1974 A.D.)







graph of Swami Ram Tirath ji, *Dandi Sanyasi*
(After entering Sikh fold)

